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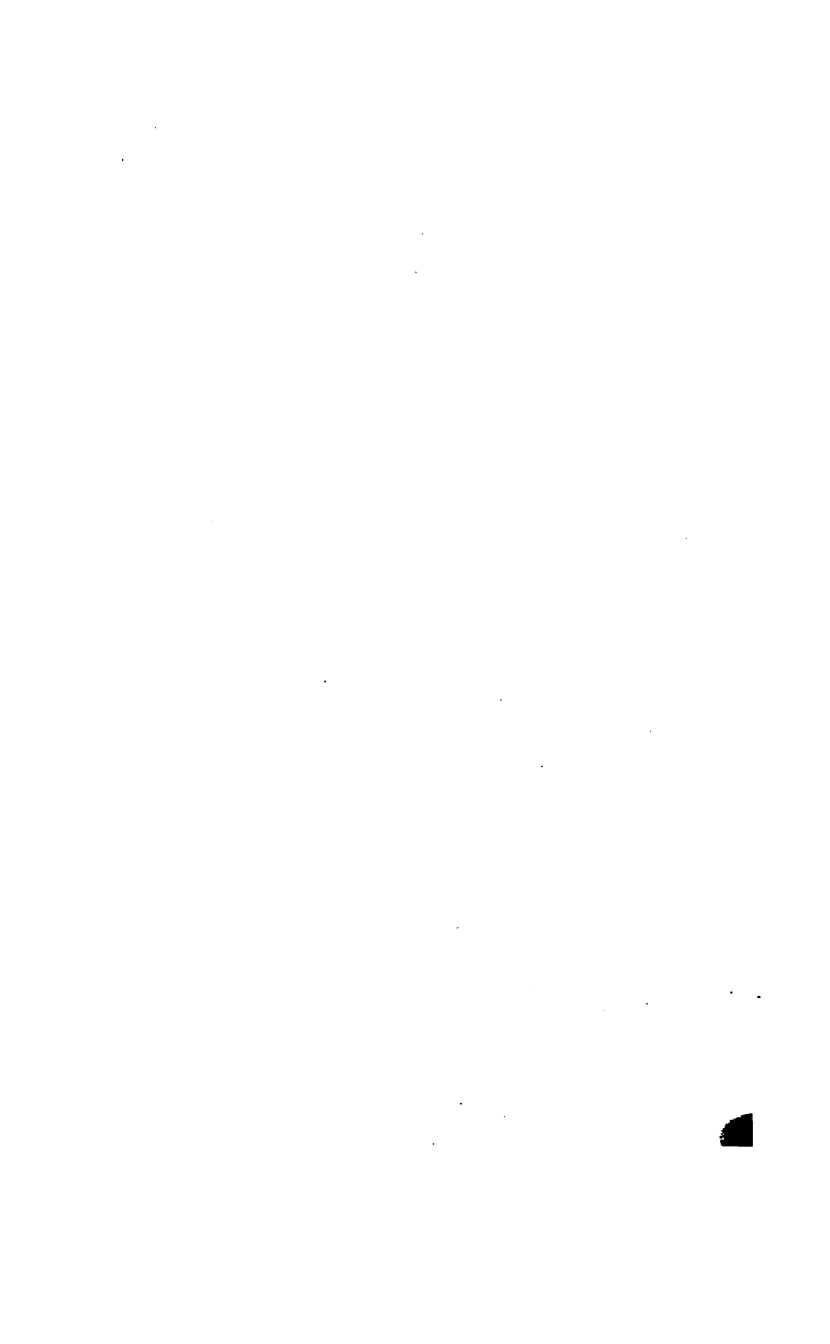




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# HOMER'S ILIAD:

BOOKS I., II., III.

WITH

CONCISE NOTES, GRAMMATICAL AND EXEGETICAL;

AND

A SYNOPSIS OF BUTTMANN'S LEXILOGUS.

By GEORGE B. WHEELER, A. M.

EX-SCHOLAR AND SENIOR CLASSICAL MODERATOR, TRINITY COLLEGE, DUBLIN; EDITOR OF  
HORACE, PINDAR, ETC.



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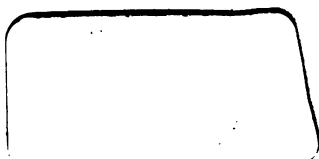
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## ADVERTISEMENT.

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THE text of this edition has been formed on the basis of Dr. Kennedy's Recension, with a few alterations derived from those of Heyne, Nagelsbach, and Spitzner. The utmost brevity, consistent with clearness, has been studied in the composition of the Notes, and where further information appeared requisite, reference has been made to other works. It seemed useless to incumber the page with extracts from writers on transcendental Philology, when the works from which citation must necessarily have been made were, or should be, in the hands of the student ambitious of exploring the depths of that science. Moreover, as each author passed in review, this process of citation should have to be repeated. I have contented myself, therefore, in such cases, with mere statements of results, referring the student who desires further information to Donaldson's "Cratylus," Jelf's "Greek Grammar," and the complete editions of the Iliad by Heyne and Kennedy. Had the nature of the work now presented to the public allowed it, I would gladly have reprinted the disquisition of the last-mentioned

editor on the Digamma, and certain other points respecting which scholars are not as yet fully agreed ; but as the Treatise in question is easily procurable, it seemed improper to publish it in the form of an abstract, and the rather so, as one of the chief recommendations of the article is its unity. In forming the abstract of Buttmann's *Lexilogus*, I have chiefly used Fishlake's excellent translation ; and my design was by no means to supersede that admirable model of classical criticism, but to facilitate its study.

G. B. WHEELER.

29, COLLEGE,  
*June, 1856.*

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Α.

The Poet's Invocation to the Muse, to sing of the anger of Achilles, and its consequences, namely, the disasters of the Greeks and the deaths of their heroes.

Μῆνιν ἄειδε, θεά, Πηληϊάδεω Ἀχιλῆος,  
οὐλομένην, ἣ μυρὶ Ἀχαιοῖς ἄλγε' ἔθηκεν,  
πολλὰς δ' ἰφθίμους ψυχὰς Ἀϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἑλώρια τεῦχε κύνεσσιν

1. Horace, approving of Homer's general method, *Ars Poet.* :—

"Semper ad eventum festinat [Homerus] et in medias res,  
Non secus ac notas, auditorem rapit: et quæ  
Desperat tractata nitescere posse, relinquit."

μῆνιν, here applied to the *wrath* of Achilles. The word usually (and specially in Herod.) means 'divine wrath' working out its end, (same root as *μην-εαίνω*, *mens*, *μαίν-ομαι*). Some render by 'abiding wrath,' comparing "*memorem Junonis ob iram*." The poet sings of the wrath of Achilles, its disastrous effects, and their cessation by the death of Hector; and this is the Epic unity of the poem. θεά = *μούσα*, not specifically Calliope; Homer does not indicate the names, number, or offices of the Muses. Calliope is first named by Hesiod. Ἀχιλῆος, the older form. Later poets doubled the λ metri causa. Similarly Ὀδυσσεύς changes with Ὀδυσσεύς. Πηληϊάδεω, -δεω pronounced -δω, and this long before a vowel by ictus.—2. οὐλομένην, 'fatal,' 'disastrous,' for δολόμενην, ὄλλυμι. μυρὶ. The distinction between μυριά, 'thousand,' and μύρια, 10,000, is due only to Schol. Ἀχαιοῖς, here used as a general name for all the Greeks. ἄλγε ἔθηκεν. The old form, and certainly the true one, is Ἀλγεια θηκε; Ionic omission of augment.—3. δ' ἰφθίμους. Salter reads πολλὰς ἰφθίμους, as Homer has constantly *φιφί*, *φιφίς*: but cf. λ'. 373: Ἀγαστρόφον ἰφθίμοιο. μ'. 410, &c., which prove that *F* fluctuated in the derivative, though constant in the original word. Ἀἶδι, dat. of old form, Ἀῖς = Ἀΐδης 'unseen king.' προΐαψεν, 'sent onwards to.' The root seems to be *ιάπτω* = *ἄπτω*, *admove*, *jacere* (from *ἵος*), usually with meaning 'to injure,' 'hurt.' *προ* may, after all, have the sense of *prematurely*, 'before their time'; cf. πόλιν Ἀἶδι προΐάψαι, *Æsch.* vii. C. T. 320. Virgil renders by "*demittere Orco*" (*Æn.* ix. 527). "Aut δῖεφθειρεν in gratiam Orcoi" (H.).—4. αὐτοὺς, 'their bodies,' *σώματα*, opposed to *ψυχὰς*. ἑλώρια = *Φελώρια*, see ε'. 634. ρ'. 667. The root is *ἔλω* = *εἰλω*.



οἰωνοῖσί τε πᾶσι (Διὸς δ' ἐτελείετο βουλή) 5  
 ἐξ οὗ δὴ ταπρῶτα διαστήτην ἐρίσαντε  
 Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

The cause of dissension between Achilles and Agamemnon. Thebe, a town of the Troad (or Phrygia) had been destroyed; among the captives was the daughter of Chryses, high priest of Apollo: he comes to the Greek camp to ransom his daughter from Agamemnon, to whose lot she had fallen.

Τίς τ' ἄρ σφωε θεῶν ἱριδι ξυνέηκε μάχεσθαι;  
 Λητοῦς καὶ Διὸς υἱός, δ' γὰρ βασιλῆϊ χολωθείς,  
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
 οὐνεκα τὸν Χρῦσιν ἠτίμησ' ἀρητῆρα

The unburied corpses are those neglected after the second and third combats: the rites of burial were paid to those slain in the first.—5. πᾶσι=παντοίοις, 'all birds,' generally stated for 'birds of prey.' Zenod. proposed Οἰωνοῖσί τε δαῖτα; mere hypercriticism. Διὸς δ' ἐτελείετο βουλή, 'but thus the will of Zeus was being effected,' i. e. his determination to revenge the outrage on Achilles, and fulfil his engagement with Thetis by rendering the Greeks inferior in the combat, and thus forcing them to supplicate her son. Cf. ν'. 347, Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἐκτορι βούλετο νίκην. Stasinus (Cypriaca) refers the Trojan war to the wish of Zeus to lessen the number of men upon earth. Heyne remarks that Zeus conceals his intention and promise to Thetis until θ'. 473. Meanwhile he suffers events to take place (as the combat between Paris and Menelaus, Π. δ') which appear to oppose his design.—6. ἐξ οὗ = *a quo tempore*; "jungenda cum προιάψεν et τεύχε" (H.) ταπρῶτα, adverbially 'first,' 'at first;' ταπρῶτα imprimis, τὰ πρῶτα res primas (Wolf.) This is uncertain, sec. Spitz. διαστήτην, 'having quarrelled, stood at variance.' A strange reading is cited by Sch. Lips.: διὰ στήτην ἐρίσαντο, στήτη being Doric for γυνή.—8. The poet interrogates the Muse, and, having received her inspiration, commences his narrative. Plainly the story of the Iliad does not arise from any romantic or chivalrous passion towards woman; but from the insult on Achilles' honour, in depriving him of his special γέρας, and the primary cause of this insult was the impiety of Agamemnon towards the suppliant priest of Apollo. τίς τ' ἄρ, τε, 'and who then;' τε has so little of the conjunctive force that perhaps it might be untranslated; yet the English 'and' sometimes has the same "slight adjective force to what precedes." τ' ἄρ=τε ἄρα, not τοι ἄρα, for ἄρ is often short. σφωε=illos duo. Zenod. reads σφῶι, which would be vos duo (H.) ἱριδι ξυνέηκε, 'thus join.' Cf. ν'. 66: θεῶν ἱριδι ξυνιόντων.

9. δ, 'for that God'=ἐκείνος. δ is usually demonstrative in Homer, and should be accented. χολωθείς, 'embittered against' (χολώω, χόλος, gall).—10. ὥρσε, from ὀρνυμι. ὀλέκοντο, cf. "quicquid delirant reges, plectuntur Achivi."—11. οὐνεκα=οὐ ἔνεκα. τὸν Χρῦσιν, a viola-

Ἀτρείδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15  
 Ἀτρεΐδα δὲ μάλιστα δῶω, κοσμήτορε λαῶν·

Ἀτρεΐδαί τε καὶ ἄλλοι ἔϋκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,  
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·

tion of the Homeric use of the article. See 9. Heyne supposes a particle to have dropped out, e. g. οὐνεκά τοι, or οὐνεκ' ἄρα, and then some copyist of a later age inserted the article, as below, 33, 106, 107. ἡτίμησ', some Schol. have ἡτίμασεν ἀρητῆρα, but ἀτιμάζειν is never found in Iliad, often in Odys. 12. Accounting for the fact that it was at Thebe Briseis was taken, Heyne says: "Satis erit monere Thebem urbem esse muniam, cum Chryse, vicus cum templo, incursibus hostilibus pateret." The events here alluded to belong to the Antehomerica. Achilles destroyed eleven cities of the Troad prior to the opening of the poem, ζ'. 414.—13. λυσόμενος, 'to ransom his own daughter': the proper force of the middle. We have the active λύειν 'to liberate one's own slave,' ver. 20. ἄποινα. In Solon's time = blood-money, Saxon *weregelt*, (φόνος) in Homer includes λύτρα, price of redemption from slavery, ζωάγρια, compensation for saving life—(some derive from α, intens., and ποινή = full atonement).—14. στέμματ'; = a laurel wreath bound with white wool, *infula*, a woollen fillet attached to an olive bough, or wrapped round the hands, was the usual equipment of suppliants. In the present case the στέμμα seems to be the peculiar chaplet worn by Chryses as high priest of Apollo: now taken from his head, and laid at the end of his augural staff, as if he were divested of his sacred office until avenged. Thus Cassandra, entering the scene of her murder, flings away her priestess's crown (*Æsch. Agam.*) Livy gives a partial explanation of the symbol, i. 20. Ἐκηβόλου. The ancient interpretation was, 'the god who flings his beams afar,' referring to the distance of the sun in the heavens. Others render by 'giving fatal aim at distant objects,' or 'Apollo god of sudden death,' or 'brother of Hecate' (*ἑκατος*). Ἀπολλων, either from ἀπόλλυμι, 'the destroyer,' or ἀπελ-λων, 'defender:' not identified with sun until *Æschylus*.—15. χρυσέῳ, pronounced χρυσῶ, the υ being long. ἀνὰ, 'on' = ἐν, 'super,' as ἀθηρολοιγὸν ἔχειν ἀνὰ φαδίμῳ ὤμφ. *Od. λ'*. 127. (See *ω'*. 14).—17. ἔϋκνήμιδες, in Iliad always epithet of Ἀχαιοί, in *Od.* of ἑταῖροι. Cf. *Od. ii.* 402, Τηλέμαχ', ἥδη μὲν τοι ἔϋκνήμιδες ἑταῖροι.—18. ὧμῖν μὲν, i. e. 'May the gods grant,' &c., 'but then return to me my child.' The object most desired is put as the reward for a special service. Another formula of adjuration is εἰ, Lat. *si*. The Schol. asks, Why should Chryses, a Trojan himself, pray for Troy's destruction? The simple answer would be, 'The father prevailed over the patriot.' It may be true also, that Chryses was merely a Phrygian.—19. ἐκπέρσαι, 'utterly to destroy,' ἐκ-πέρθω, *perdo*. (See B. L. under πρήθω.) Πριάμοιο. The

παῖδα δ' ἐμοὶ λῦσαί τε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20  
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Agamemnon, refusing to liberate the daughter of Chryseas, addresses him in harsh and violent language.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,  
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχίω,  
 ἦ νῦν δηθύνοντ', ἦ ὕστερον αὖτις ἰόντα!  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῃ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30

Homeric, or old Ionic genitive, still more anciently ending in -σιο, whence adjectives in -σιος, connected, as Donaldson thinks, with Sansc. *syā*.—20. λῦσαί τε . . . δέχεσθαι; infin. for imperative, an Archaic form of expression. The usual MSS. reading is λῦσατε and δέχεσθε, which violates the metre. Clarke has λύσαιτε; Bentley, λύσαντε . . . δέχεσθε, referring to the two Atreidae, and for dual with plur. he compares ψ. 213, π'. 429, ρ'. 718, σ'. 341.—22. ἐπευφήμησαν, 'shouted approval.' "Est puto, acclamaverunt, ut significarent videri sibi æquum esse, ut revereretur rex supplicem" (H.) Questions of war were reserved solely for the king and his council (βούλη); of general conduct were submitted to the people (ἄγορα), on whose decisions the chiefs had a negative.—23. δέχθαι, Epic syncopated aor. from δέχομαι, 3rd sing. δέκτο, 2nd sing. imper. δέξο, infin. δέχθαι, part. δέγμενος. See B. L.—24. ἦνδανε, scil. δέχθαι ἄποινα. θυμῷ = ἐν θυμῷ, as frequently; for the double dat. cf. τοῖσι, δὲ κακῇ φρεσὶν ἦνδανε βουλή (Od. v. 337).—25. ἀφίει, 'dismissed him;' imperf. from ἀφίω (ἀφίημι), the ι is long in augmented tenses, short in the others (as far as Epic usage goes), except where ι is in arsis. It is always long in Attic writers. κρατερὸν, 'and concluded his forcible threat.' ἐπέτελλε is simply ἐπέλεγε. Some render 'præterea ad-jecit.' τῷδ' connected with στέλλω, as τρέπω with στρέφω.

26. κιχίω, conjunct. 2nd aor. (κιχώ), from κιχάνω: the tragic form is κιχᾶνω.—27. 'Let me not light upon you, either now by your delay in the camp, or hereafter by your again approaching me.' τοί = σοί.—28. χραίσμῃ, 2nd aor. The original part of the verb. The future and first aorist were added at a later time: 'to ward off,' with acc. of thing and dat. of person, never with accus. of person, and only found with a negative. (See B. Lexil.)—29. τὴν δ' ἐγὼ, 'but the maid I will not liberate, nay, rather than that, shall old age come on her.' ἐπεισιν = ἐπελεύσεται. Some render, 'I will not liberate her prior to old age,' but this would require either the infinitive (see below, 97) or the conjunctive (as σ'. 189, 190). πρὶν, in Homer ι is common. πρὶν, β. 354. πρὶν.

ἰστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιώσαν·  
ἀλλ' ἴθι, μή μ' ἐρέθιζε, σαώτερος ὥς κε νῆηαι!

ᾧς ἔφατ'· ἔδδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ.

βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·

πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραίος 35

Ἀπόλλωνι ἄνακτι, τὸν ἡῦκομος τέκε Λητώ·

Chryses, contemptuously repelled, invokes the aid of Apollo.

Κλυθί μεν, Ἀργυρότοξ', ὃς Χρύσῃν ἀμφιβέβηκας,  
Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
Σμινθεῦ! εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,

σ'. 81. μιν = αὐτήν.—30. ἐν Ἀργεῖ, i. e., Argolis, or Peloponnese (see B. 108). The city Argos was under the power of Diomedes.—31. ἰστὸν ἐποιχομένην, 'approaching the loom.' Pindar has ἰστών παλιμβάμονς ὁδοῦς, alluding to the stepping from one side of the warp to the other, in order to throw the slay or shuttle. From the sense of approaching, the verb gives the idea of 'going through'; hence ἰστὸν ἐποιχ. 'going through the woof,' 'performing the task,' as, ἔργον ἐπ. (Il. vi. 493) = *percurrere telam*.—31. ἰστον (ἰστημι), the beam of the ancient loom was upright, hence *web* generally. λέχος ἀντ. 'preparing my couch,' a Euphemism for 'sharing it' (L. S.); cf. iii. 411. κείνου πορσυνέουσα λέχος, which is always said of the wife; cf. iv. 539, and B. L.—32. σαώτερος, 'that you may depart the safer.'—34. ἀκέων, adverbially, as in Od. xxi. 89, ἀκέων δαινύσθε, the word is also joined with a fem. noun; see B. L. θαλάσσης, here sea, or salt water generally; when in Homer used for a particular sea, it means the Mediterranean (ἄλς, the θ = old rough breathing, as, ἄμα,θάμα).—θιν, a sandy beach or strand, in contrast to a bold rocky shore, ἄκτη.—35. πολλὰ, adverb. 'frequently.'—36. ἄνακτι, 'lord or king,' a term applied to both gods and princes. The voc. ἄνα is used only of the gods (Donald. Varr.)

37. Ἀργυρότοξ', 'god of the silver bow.' A poet does not think of incompatibility of material. ἀμφιβέβηκας, 'who habitually defendest Chryse.' The well-known force of the perfect; "vox ipsa, ut et περιβαίνειν, notionem habet defendentis alterum, dum jacentem vel inermem protegit corpore suo objecto, aut clypeo" (H.). ἀμφιβάντες πόλιν. vii. C. T. 138.—38. Ἴφι, 'with power or might.' Ἴφι is joined in H. to only four verbs, μάχεσθαι, δαμῆναι, ἀνάσσειν, and κτάμενον (ἴς = *vis*, old dat. ἴφι or *φιφι*). ἀνάσσεις, 'president over,' for the gods are ἄνακτες, see v. 36. Ζαθέην, 'god-frequented,' therefore, majestic, lordly.—39. Σμινθεῦ, Smynthian, i. e. Apollo worshipped at Smynthe, a town of the Troad, probably connected with a Cretan colony. The mouse (and other animals, as the lizard, serpent, &c.) was a symbol of Apollo. The frequent occurrence of this symbol caused men to suppose that the deity derived this appellation from being a deus averruncus, against the depredations of mice. χαρίεντ', either neut. plur. adverb. or agreeing with

ἦ εἰ δὴ πῦρ τε τοι κατὰ πύονα μαρὶ ἔσται. 40  
 ταύρων ἢ αἰγῶν, τῦδε μὴ κρήνην ἐλδωρ  
 τίσειεν Δαναοὶ ἐμὰ δάκρυα σῶσι βέλεσσιν.

*Apollo. to avenge his priest, sends a pestilence against the Greeks.*

Ὡς ἔφατ' εὐχόμενος τοῦ δ' ἔκλυε Φαῖβος Ἀπύλλων.  
 βῆ δὲ κατ' Οὐλύμπου καρήνων, χεῖρας κῆρ,  
 τὼς ὤμοισιν ἔχων ἀμφημέρα τε φαίετρεν 41  
 ἐξαγγέλει δ' ἄρ' ἰῶσσι ἐπ' ὤμων χερσέσσιν,  
 αὐτοῦ κινηθέντος ὃ δ' ἦε νυκτὶ ἐκείνῃ.  
 ἔπειτ' ἔπειτ' ἀπάνευθε νέον, μετὰ δ' ἰὺν ἔπειτ'  
 δεινὴ δὲ κλαγγὴ γένητ' ἀργυρέου βροῦ.  
 οὐράς μιν πρῶτον ἐπ' ἔχεντο καὶ κύνας ἀργυρεῖς 42  
 αὐτὰρ ἔπειτ' αὐτοῖσι βέλαι ἐχέμεναις ἐφίεις.

*verbo. ἔφατ, 'conspired with garlands.' ἐμῶν = στήρ. corollis velare. Cf. Virg. Æn. ii. 248: "Nos delictis donas—fatis velamus fronte per artem." The primitive meaning of ἐμῶν is 'to twofold' as in *ω'*. 450, whence *εὐμα* (c. g. *Lid. Sc.*) occasionally render the word here 'twofold,' but "superstitio est, velare corpora, non locum inponere" (H.) Men express a reward for virtuous performance, and as a rule age assimulates the character of the deity to humanity. Mercury expects a reward for the fulfilment of the duties of his religion.—40. *μαρῖα*, for the thigh of the victim only must be burned in sacrifice.—41. *ἀμφημέρα*, 'accomplish,' 'perform,' from *ἐπι* *αμφαίνω*, whence *αμφών*. *ἔμε* *κρήνην* (Schoet. *εμε* = *facere*).—42. *τίσειεν*, *ἔδω* *ῥιπ* from *τίω*, to pay what is due, and therefore, to reward, or, as here, 'give alms.'—*

43. *Φαῖβος* (*φῶς*), 'the pure or radiant god,' not the elementary sun god. Apollo did not receive this latter character until the conquest of Pelopon. by the Dorians (Mull. *Ion.* 2, § 6).—44. *Οὐλύμπου καρήνων*, in accordance with the ancient idea of Olympus as a mountain on whose summit the gods dwelt (see Mull. h. Lit. Gr. ch. ii.).—45. *ἀμφημέρα*, 'closely covered,' i. e. the cover sitting closely round the rim of the aperture: see *Od.* ix. 814: *ὥσθι τε φαίετρε πῶρ' ἰπείβειν*.—47. *ἦε* = *ἦ* from *εἶμι*. *συνεπὶ δαμάσ*, 'like a night cloud,' looming over the sea and striking terror: an image frequent in Homer, see v. 308. *Od.* λ'. 606. Zenod. read *ὃ δ' ἦε συνεπὶ ἐλασθείς*, 'enveloped in a night cloud,' adopted by Bantl. *Of. Æn.* iii. 194: *Adactis imber noctem hyemataque foreas;* and "The pestilence that walketh in darkness" (*Ps.* xci. 5).—48. *μυθῶ*, *οὐλ*, *ταρ*, *νῆας*: *οὐα* join *μεθέσθαι*, but the phrase is *ἐφίειν ἴον*, not *μεθέσθαι ἴον*. Evident death of men by pestilence, &c., are attributed to Apollo, thus of females to Diana. *ω'*. 756. λ'. 171. 172.—49. *ἀργυρεῖς*, 'males.' *ἔμε* form from *ἔμεος* (from *ἔμεν*, *mon*, unlike being adapted for hilly countries. L. 6.) *Ἄργος*, 'white,' shining: *οὐα* *αὐτῶν*, 'swift,' every very rapid motion causing a gleaming light: *οὐα* *αὐτῶν*, *γλαῖα*, and *Μίθων* "silver twinkling feet."—51. *ἀρσενεῖς*, 'males,' *ταύρων*

βάλλ' αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

The pestilence raged for nine days; Agamemnon, conscious of his guilt, takes no measure to appease the wrath of the god. At length, on the tenth day, Achilles convenes an assembly in order to devise some atonement to the deity.

Ἐννήμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο·  
 τῇ δεκάτῃ δ' ἀγορήνδε καλέσασατο λαὸν Ἀχιλλεύς.  
 τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
 κῆδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὄρατο.  
 οἱ δ' ἐπεὶ οὖν ἦγερθεν, ὀμηγερέες τ' ἐγένοντο,  
 τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
 Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας οἷω  
 ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
 εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοὺς.  
 ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἥ ἱερῆα,  
 ἥ καὶ ὄνειροπόλον (καὶ γὰρ τ' ὄναρ ἐκ Διὸς ἐστίν)  
 ὅς κ' εἴποι, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

πευκή, 'cone of the fir-tree.' Lat. *pungo* (B. L.) ἱφία. Others have ἀφίαις, but the dative αὐταῖς requires the former. βολός, long by ictus. —52. The bodies of those who died by pestilence are *burned*, of those slain in battle, *buried*.

53. κῆλα, prop. the *shafts* of arrows, akin to ξύλον (ξίω, ξύω, ξύσαι, L. S.)—54. Agamemnon, as the guilty cause of the pestilence, does not convene the assembly, where his impiety would probably have been censured; Achilles, as next in authority, undertakes the office; though it seems an assembly could be convened by any of the leading generals. Π. β. 183; τ'. 40, &c.—55. λευκώλενος Ἥρη, a notable instance of fluctuating *f*. Elsewhere we have frequently πότνια Ἥρα.—56. κῆδετο, 'she was troubled for,' not middle, but passive of κήδω, 'to trouble,' 'vex.'—ῥα, shortened form of ἄρα, remarkable as being the only monosyllable not ending in ε which admits elision (L. S.)—ὄρατο, Zenod. read ὄρητο from ὄρημι. The old and primitive form preserved by Dorians and Eolians.—57. ἦγερθεν, sync. for ἦγερθησαν, from ἀγείρω.—58. τοῖσι δ'. δέ = tam vero C. videtur in hoc δὲ latere vis τοῦ δὴ (H.)—59. παλιμπλαγχθέντας, 'repelled,' 'defeated,' met. from a missile striking against a resistant body. πάλιν in Homer always means *retro*, not *iterum*. ἄμμε, Eol. plur. for ἡμᾶς.—60. εἰ κεν, 'if even so we may escape.' αἰ = εἰ, 'if,' is always found in connexion with κεν and the conjunctive mood. Remember to distinguish it from αἰ, *utinam*.—61. εἰ δὴ = *signidem*, 'since.'—62. δῆ, 'now,' contr. ἦδη. μάντιν, Heyne (L. Edit. p. 30) prefers μάντιν in the sense of οἰωνοπόλος = *angur*. We should thus have the three kinds of *divination*: 1. By birds; 2. By victims; 3. By dreams. Others make but two species, including *τεμεῖς* and οἰωνόδοι under μαντεῖς. ἱερόσκοπος, *metrical*

εἴτ' ἄρ' ὃγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65  
 αἶ κέν πως ἄρνων κνίσσης αἰγῶν τε τελείων  
 βούλεται ἀντιάσας, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, having obtained a promise of protection from Achilles, declares the plague to have arisen from the outrage on the priest, and that the only way to remove the wrath of heaven was, to restore his daughter to Chryses, and send a propitiatory offering to the god.

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·  
 δς ᾗδ' ἤδη τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρό τ' ἐόντα, 70  
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἵδ' Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι  
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75  
 τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὁμοσσον,

form for ἐρέωμεν.—64. δς κ' εἴποι, 'who might inform us,' i. e. supposing we had inquired of him: κε = ἄν.—65. ἐκατόμβης. The ancient schol. agree in rendering 'a sacrifice of 100 beeves.' Yet at a very early period the number must have been less, for in Z. 115, *twelve* form a hecatomb; in ψ. 146-7, fifty *sheep*. Segar derives from Ἐκατός as a name of Apollo, see 37.—66. αἶ κέν βούλεται, αἶ κέν = εἰ ἄν. The indicative is frequently found in Homer after particles, which in other writers require the subjunctive; but at so early a period the distinction between primary and secondary tenses was not uniformly made. κνίσσης. The σσ is required, since κνίσσης from κνίζω has its penult. short, as ἀντιάσας from ἀντιάζω. Spitzner has κνίσσης, see Blomf. Prom. 505.

68. κατ' ἄρ' ἔζετο. The insertion of the particle militates against Buttman's canon on inseparably compounded verbs. τοῖσιν ἀνέστη = ἐν τοῖτοισι, 'stood up amongst them.'—69. ὄχ'. ὄχα only found in H., and always connected with ἄριστος: later writers use ἔζοχα.—70. δς ἦδη. Kennedy cites Geor. iv. 392: "*Novit namque omnia vates, quæ sint, quæ fuerint, quæ mox ventura trahantur.*" The man of experience and wisdom investigates present circumstances, their nature and character; he compares with present events prior occurrences, and thence deduces a future result, τὰ ἐσσόμενα. Such was the nature of prophetic science at the earlier period; at a later, prophets were supposed by others to derive their prescience from divine inspiration, and finally they claimed divine inspiration for themselves (H.) ᾗδ' ἤδη, plusperf. of εἶδεω: the primitive form was ἡιδεῖν, thence ἡιδει or ᾗδει. The Ionians and old Attics pronounced ἡιδεῖν as ἡιδην, whence ἡιδη or ᾗδη. As there is no verb προείμι, προ is adverbial.—71. νήεσσ' ἡγήσατ', 'he guided the Achæans in their ships up to Ilium,' cf. β. 300.—73. μετέειπεν, hiatus obviated by F: distinguish εἴπω, 'to follow,' from ἔπω, 'to say or speak,' both words have

ἦ μὲν μοι πρόφρων ἔπessin καὶ χερσὶν ἀρήξιν.  
 ἦ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατεῖ, καὶ οἱ πείθονται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ· 80  
 εἴπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέφρ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσση,  
 ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἰ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη Πύδας ὠκύς Ἀχιλλεύς·  
 θαρσήςσας μάλα, εἰπὲ θεοπρόπιον ὃ, τι οἴσθα! 85  
 οὐ μὰ γὰρ Ἀπύλλωνα Διὶ φίλον, ὥτε σύ Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει,  
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἴπης, 90  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσῃσε, καὶ ἡῦδα μάντις ἀμύμων·

F.—74. κέλει=κέλῃ, from κέλομαι, κέλευω.—76. ἐρῶ, future of εἶρω, which in its primary notion was 'to connect,' 'to place in order,' 'arrange,' and thence to put words together, 'speak' (Sero). There is no need, with L.S., to make a double root. The present εἶρω is very rare, for it Homer uses φημι.—77. ἦ μὲν, the older writing for ἦ μὴν, the distinction between ε and η being posterior to Homer. σύνθεο, either 'mark,' 'attend' (H.) or 'agree,' 'make a compact.' πρόφρων . . . ἀρήξιν, the usual Greek construction when the subject of the infin. is also subject of preceding verb. The Latins imitate, "*sensit se delapsus in hostes*" (Virg. *Æn.* ii).—78. χολωσέμεν, 'that I will enrage.' Abbreviated form of old infin. χολωσέμεναι, still further shortened into χολωσείν.—79. Ἀχαιοί, i. e. 'the whole body of the Greeks.' The peculiar subjects of Agamemnon were Argivi, = Ἀργεῖοι. οἱ=αὐτοί.—80. χέρηϊ, if from χερεῖονι, we should write χερῆι, "verius credas fuisse χέρης, unde et χέρηα, χέρης, occurrunt in Od." (Heyn.) As χέρης always has a comparative notion, it supplies a comparative to κακός.—81. εἴπερ, εἰ and its combinations, εἴπερ, εἴπερ τε, εἴπερ καὶ, &c., generally have the present or aorist subjunct., but all tenses of the indicative (H.) πέφρ, πέσσειν, *concoquere*, like English phrase, 'to stomach resentment.'—φράσαι, 'commune with yourself,' thence 'think,' 'determine.' φράζεσθαι is never used by Homer in the sense of 'to say,' for this he uses φράσον.—85. θεοπρόπιον, 'a sign sent by God,' from πρίπω, 'to send,' see B.L.—86. μὰ, used chiefly in negative formulæ, see i. 234. I have removed the point after σν, for punctuation is not lawful in the 20th time of the hexameter (Schol. Harl. Od. ii. 77). "Apud Homerum ἀπέχειν τί τινος = arcere aliquid ab aliqua re (Il. vi. 96)." ἀπέχειν τί τινι defendere aliquid ab aliqua re (Od. xx. 263, Spitzn.).—91. πολλόν, adverb. Homer never



οὐτ' ἄρ' ὃγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἐκατόμβης,  
 ἀλλ' ἔνεκ' ἀρηγῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,  
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95  
 τοῦνεκ' ἄρ' ἄλγε' ἔδωκεν Ἐκηβόλος, ἡδ' ἔτι δώσει·  
 οὐδ' ὅγε πρὶν λοιμοῖο βαρείας Κῆρας ἀφέξει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἐκατόμβην  
 ἐς Χρύσην· τότε κέν μιν ἱλασσάμενοι πεπείθοιμεν. 100  
 "Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
 ἦρωες Ἀτρείδης εὐρυκρείων Ἀγαμέμνων,

At this proposal Agamemnon burst out in wrath, yet determines to restore the maiden, provided some other prize equal in value be given to him in her place.

ἀχνύμενος· μένος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105  
 Μάντι κακῶν, οὐ πώποτε μοι τὸ κρήγυον εἶπες!  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι.

uses πολλῶν. εὐχεται, 'professes to be' (B. L.).—92. ἀμύμων, originally 'blameless,' then 'worthy,' 'respectable.' It is an epithet of the Cyclops in *Odyss.*—97. ἀφέξει, 'he will not withhold his heavy hand from the plague,' i. e. he will press it home as a warrior does his sword or spear, cf. 89. Koeppen, personifying plague, reads *χεῖρας Λοιμοῖο*, 'but the arrows of Apollo caused the plague.'—98. ἐλικώπιδα, verbo potest esse puella nigris oculis, mobilibus, etiam magnis si cum ἐλικοβλέφαρος convenit, quod circumductas et magnas palpebras adeoque oculos declarat (H.). The meaning seems to be, 'quick-eyed,' 'rapid-glancing' (ἐλίσσω).—99. ἀπριάτην, adverb. as in *Od. ξ'*. 317: ἐκομίσσατο με ἀπριάτην.—100. κεν=ἵνα. The first syllable in ἱλασσάμενοι is here short; it is usually long, see ver. 583. ἱλασ. aor. part., 'having prayed.' πεπείθοιμεν, 2nd aor. opt., πείθω.

103. μένος, 'rage,' 'filling the heart, &c., with blood.' μέλαινα, the nature of the omentum authorizes the Pindaric φρένες λευκαί: here it becomes black, as being suffused with blood. φρένες, 'the midriff, diaphragm,' or caul separating the heart from the viscera; the word frequently denotes the heart, and once, *Il. xvii.*, substantiality of form opposed to εἶδωλον and ψύχη.—104. ἔϊκτην, for εἰκείτην, ἐφείκτην from εἶκα.—105. ὀσσόμενος, never used of mere bodily sight: mala præsagens (H.).—106. τὸ κρήγυον occurs here only. The gram. give us as a derivation, τὸ τῷ κέαρι ἡδὲ. Agamemnon had a prior cause of resentment against Calchas. He it was who attributed the destruction of the ships at Aulis to the impiety of Agamemnon against Diana.—107. φῶλα, a twofold construction is proposed: 1. κάκα ἐστὶ φίλα φρεσὶ (ὥστε) μαντεύεσ-

ἰσθλὸν δ' οὔτε τί πω εἶπες ἔπος, οὔτ' ἐτέλεσσας·  
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
ὥς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει, 110  
οὔνεκ' ἐγὼ κούρης Χρυσηίδος ἀγλά' ἄποινα  
οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν  
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίης ἀλόχον· ἐπεὶ οὐ ἔθεν ἐστὶ χερείων,  
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115  
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·  
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἶος  
'Αργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν.  
λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. 120

Achilles promises Agamemnon an equivalent from the plunder of Troy, when taken.

Τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
'Ατρείδῃ κύδιστε, φιλοκτεανώτατε πάντων!  
πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοί·  
οὐδ' ἔτι πον ἴδμεν ξυνήϊα κείμενα πολλά·

θαι: or, 2. φίλα ἐστὶ for φίλον ἐστὶ.—108. ἐτέλεσσας, 'never brought a favourable prophecy to completion.' By a well-known fallacy, he who foretels an event is considered as its cause and working agent; thus Ahab vented his rage against Micha. εἶπες, vulg. εἶπας (Aristarch. and H.) 110. ὥς δὴ, 'as how, forsooth,' ironical.—114. οὐ ἔθεν, one of the few instances of digamma constantly observed; we never find οὐχ ἔθεν as a var. lect. ἔθεν = ἔο, i. e. αὐτῆς. Some accentuate ἐθῆν, not ἔθεν, "etenim si personæ tertię pronomina, ἔο, εὖ, ἔθεν ad eum ipsum, de quo sermo sit, referuntur, tenor in iis substitit, sin ad alium quempiam pertinent inclinatur" (Steinm.) κουριδίης, 'pure,' 'chaste,' legitimately wedded, see B. L. Heyne interprets, 'wedded in her virginity,' i. e. primis nuptiis. He compares ε'. 414, κουριδίον ἄνδρα, τὸν ἐκ παρθένιας ἄνδρα γεγαμηκότα αὐτήν.—115. δέμας, 'stature,' the whole bodily frame, φυή its symmetry, or 'habit of body, 'size.'—116. ὥς. The Schol. would circumflex ὥς when = ὅμως (*verumtamen*). θέλω, 'I am inclined,' βούλομαι, 'I prefer.' See B. L.—117. βούλομαι η. Plaut. volo quam.—120. λεύσσετε, present of λένσσω. Aristarchus read λένσσετε fut. from λύω. P. Knight wrote λεψω, the same as γλάφω, whence γλαψω, γλαυσω (F = v), hence γλαφκωπις = γλαυκῶπις, which refers, according to him, not to the colour of the eye, but to their threatening, eager gaze; hence also γλαφκος = γλαυκος, of the impetuous motion of the sea, not of its green colour. δ = quod, 'that.'

122. κύδιστε, Bentley conj. κέρδιστε, but κύδιστος has reference to

οἰωνοῖσί τε πᾶσι (Διὸς δ' ἐτελείετο βουλή) 5  
 ἐξ οὗ δὴ ταπρῶτα διαστήτην ἐρίσαντε  
 Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλλεύς.

The cause of dissension between Achilles and Agamemnon. Thebe, a town of the Troad (or Phrygia) had been destroyed; among the captives was the daughter of Chryses, high priest of Apollo: he comes to the Greek camp to ransom his daughter from Agamemnon, to whose lot she had fallen.

Τίς τ' ἄρ σφωε θεῶν ἱριδι ξυνέηκε μάχεσθαι;  
 Λητοῦς καὶ Διὸς υἱός, δ' γὰρ βασιλῆϊ χολωθείς,  
 νοῦσον ἀνὰ στρατὸν ὥρσε κακὴν, ὀλέκοντο δὲ λαοί, 10  
 οὐνεκα τὸν Χρῦσιν ἠτίμησ' ἀρητῆρα

The unburied corpses are those neglected after the second and third combats: the rites of burial were paid to those slain in the first.—5. πᾶσι = παντοίοις, 'all birds,' generally stated for 'birds of prey.' Zenod. proposed *Οἰωνοῖσί τε δαῖτα*; mere hypercriticism. Διὸς δ' ἐτελείετο βουλή, 'but thus the will of Zeus was being effected,' i. e. his determination to revenge the outrage on Achilles, and fulfil his engagement with Thetis by rendering the Greeks inferior in the combat, and thus forcing them to supplicate her son. Cf. v. 347, Ζεὺς μὲν ἄρα Τρῳέσσι καὶ Ἐκτορι βούλετο νίκην. Stasinus (Cypriaca) refers the Trojan war to the wish of Zeus to lessen the number of men upon earth. Heyne remarks that Zeus conceals his intention and promise to Thetis until θ'. 473. Meanwhile he suffers events to take place (as the combat between Paris and Menelaus, Π. δ') which appear to oppose his design.—6. ἐξ οὗ = *a quo tempore*; "jungenda cum προιάψεν et τεύχε" (H.) ταπρῶτα, adverbially 'first,' 'at first;' ταπρῶτα *imprimis*, τὰ πρῶτα *res primas* (Wolf.) This is uncertain, sec. Spitz. διαστήτην, 'having quarrelled, stood at variance.' A strange reading is cited by Sch. Lips.: διὰ στήτην ἐρίσαντο, στήτη being Doric for γυνή.—8. The poet interrogates the Muse, and, having received her inspiration, commences his narrative. Plainly the story of the Iliad does not arise from any romantic or chivalrous passion towards woman; but from the insult on Achilles' honour, in depriving him of his special γέρας, and the primary cause of this insult was the impiety of Agamemnon towards the suppliant priest of Apollo. τίς τ' ἄρ, τε, 'and who then;' τε has so little of the conjunctive force that perhaps it might be untranslated; yet the English 'and' sometimes has the same "slight adjective force to what precedes." τ' ἄρ = τε ἄρα, not τοι ἄρα, for ἄρ is often short. σφωε = *illos duo*. Zenod. reads σφῶι, which would be *vos duo* (H.) ἱριδι ξυνέηκε, 'thus join.' Cf. v. 66: θεῶν ἱριδι ξυνιόντων.

9. δ, 'for that God' = *ἐκείνος*. δ is usually demonstrative in Homer, and should be accented. χολωθείς, 'embittered against' (χολοῶ, χόλος, gall).—10. ὥρσε, from ὀρνυμι. ὀλέκοντο, cf. "quicquid delirant reges, plectuntur Achivi."—11. οὐνεκα = οὐ ἔνεκα. τὸν Χρῦσιν, a viola-

Ἀτρείδης. ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,  
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσῷ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς, 15  
 Ἀτρεΐδα δὲ μάλιστα δύνω, κοσμήτορε λαῶν·

Ἀτρεΐδαί τε καὶ ἄλλοι ἔυκνήμιδες Ἀχαιοί,  
 ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες,  
 ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι·

tion of the Homeric use of the article. See 9. Heyne supposes a particle to have dropped out, e. g. οὐνεκά τοι, or οὐνεκ' ἄρα, and then some copyist of a later age inserted the article, as below, 33, 106, 107. ἡτίμησ', some Schol. have ἡτίμασεν ἀρητῆρα, but ἀτιμάζειν is never found in Iliad, often in Odys. 12. Accounting for the fact that it was at Thebe Briseis was taken, Heyne says: "Satis erit monere Thebem urbem esse *munitam*, cum Chryse, vicus cum templo, incursibus hostilibus pateret." The events here alluded to belong to the Antehomericæ. Achilles destroyed eleven cities of the Troad prior to the opening of the poem, ζ'. 414.—13. λυσόμενος, 'to ransom his own daughter:' the proper force of the middle. We have the active λύειν 'to liberate one's own slave,' ver. 20. ἄποινα. In Solon's time = blood-money, Saxon *weregelt*, (φόνος) in Homer includes λύτρα, price of redemption from slavery, ζωάγρια, compensation for saving life—(some derive from α, intens., and ποινή = full atonement).—14. στέμματ'; = a laurel wreath bound with white wool, *infula*, a woollen fillet attached to an olive bough, or wrapped round the hands, was the usual equipment of suppliants. In the present case the στέμμα seems to be the peculiar chaplet worn by Chryses as high priest of Apollo: now taken from his head, and laid at the end of his augural staff, as if he were divested of his sacred office until avenged. Thus Cassandra, entering the scene of her murder, flings away her priestess's crown (Æsch. Agam.) Livy gives a partial explanation of the symbol, i. 20. Ἐκηβόλου. The ancient interpretation was, 'the god who flings his beams afar,' referring to the distance of the sun in the heavens. Others render by 'giving fatal aim at distant objects,' or 'Apollo god of sudden death,' or 'brother of Hecate' (ἕκατος). Ἀπολλων, either from ἀπόλλυμι, 'the destroyer,' or ἀπειλῶν, 'defender:' not identified with sun until Æschylus.—15. χρυσῷ, pronounced χρυσῶ, the υ being long. ἀνὰ, 'on' = ἐν, 'super,' as ἀθηρολοιγὸν ἔχειν ἀνὰ φαίδιμῳ ὤμῳ. Od. λ'. 127. (See ω'. 14).—17. ἔυκνήμιδες, in Iliad always epithet of Ἀχαιοί, in Od. of ἑταῖροι. Cf. Od. ii. 402, Τηλέμαχ', ἦδη μὲν τοι ἔυκνήμιδες ἑταῖροι.—18. ὑμῖν μὲν, i. e. 'May the gods grant,' &c., 'but then return to me my child.' The object most desired is put as the reward for a special service. Another formula of adjuration is εἰ, Lat. si. The Schol. asks, Why should Chryses, a Trojan himself, pray for Troy's destruction? The simple answer would be, 'The father prevailed over the patriot.' It may be true also, that Chryses was merely a Phrygian.—19. ἐκπέρσαι, 'utterly to destroy,' ἐκ-πέρθω, *perdo*. (See B. L. under πρήθω.) Πριάμοιο. The

παῖδα δ' ἐμοὶ λῦσαι τε φίλην, τὰ τ' ἄποινα δέχεσθαι, 20  
 ἀζόμενοι Διὸς υἱὸν ἐκηβόλον Ἀπόλλωνα.

Agamemnon, refusing to liberate the daughter of Chryses, addresses him in harsh and violent language.

Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,  
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν. 25

Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχίω,  
 ἣ νῦν δηθύνοντ', ἣ ὕστερον αὖτις ἰόντα!  
 μή νύ τοι οὐ χραίσμῃ σκῆπτρον καὶ στέμμα θεοῖο.  
 τὴν δ' ἐγὼ οὐ λύσω, πρὶν μιν καὶ γῆρας ἔπεισιν  
 ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἀργεῖ, τηλόθι πάτρης, 30

Homeric, or old Ionic genitive, still more anciently ending in -σιο, whence adjectives in -σιος, connected, as Donaldson thinks, with Sansc. *syā*.—20. λῦσαι τε . . . δέχεσθαι; infin. for imperative, an Archaic form of expression. The usual MSS. reading is λῦσατε and δέχεσθε, which violates the metre. Clarke has λύσαιτε; Bentley, λύσαντε . . . δέχεσθε, referring to the two Atreidae, and for dual with plur. he compares ψ'. 213, π'. 429, ρ'. 718, σ'. 341.—22. ἐπευφήμησαν, 'shouted approval.' "Est puto, *acclamaverunt*, ut significarent videri sibi æquum esse, ut revereretur rex supplicem" (H.) Questions of war were reserved solely for the king and his council (βούλη); of general conduct were submitted to the people (ἄγορα), on whose decisions the chiefs had a negative.—23. δέχθαι, Epic syncopated aor. from δέχομαι, 3rd sing. δέκτο, 2nd sing. imper. δέξο, infin. δέχθαι, part. δέγμενος. See B. L.—24. ἦνδανε, scil. δέχθαι ἄποινα. θυμῷ = ἐν θυμῷ, as frequently; for the double dat. cf. τοῖσι, δὲ κακῇ φρεσὶν ἦνδανε βουλῇ (Od. v. 337).—25. ἀφίει, 'dismissed him;' imperf. from ἀφίέω (ἀφίημι), the ι is long in augmented tenses, short in the others (as far as Epic usage goes), except where ι is in arsis. It is always long in Attic writers. κρατερὸν, 'and concluded his forcible threat.' ἐπέτελλε is simply ἐπέλεγε. Some render 'prætereā ad-jecit.' τέλλω connected with στέλλω, as τρέπω with στρέφω.

26. κιχίω, conjunct. 2nd aor. (κιχῶ), from κιχᾶνω: the tragic form is κιχᾶνω.—27. 'Let me not light upon you, either now by your delay in the camp, or hereafter by your again approaching me.' τοί = σοί.—28. χραίσμῃ, 2nd aor. The original part of the verb. The future and first aorist were added at a later time: 'to ward off,' with acc. of thing and dat. of person, never with accus. of person, and only found with a negative. (See B. Lexil.)—29. τὴν δ' ἐγὼ, 'but the maid I will not liberate, nay, rather than that, shall old age come on her.' ἔπεισι = ἐπελεύσετε. Some render, 'I will not liberate her prior to old age,' but this would require either the infinitive (see below, 97) or the conjunctive (as σ'. 189, 190). πρὶν, in Homer ι is common. πρίν, β. 354. πρίν.

ιστὸν ἐποικομένην, καὶ ἐμὸν λέχος ἀντιώσαν·  
ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σωώτερος ὥς κε νύχαι!

Ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον, καὶ ἐπέιθετο μύθῳ.  
βῆ δ' ἀκέων παρὰ θίνα πολυφλοίσβοιο θαλάσσης·  
πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἡρᾶθ' ὁ γεραῖος 35  
'Απόλλωνι ἄνακτι, τὸν ἠύκομος τέκε Λητώ·

Chryses, contemptuously repelled, invokes the aid of Apollo.

Κλυθί μεν, 'Αργυρότοξ', δς Χρύσην ἀμφιβέβηκας,  
Κίλλαν τε ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις,  
Σμινθεῦ! εἵποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρειψα,

σ'. 81. μὴν = αὐτήν.—30. ἐν 'Αργεῖ, i. e., Argolis, or Peloponnese (see B. 108). The city Argos was under the power of Diomedes.—31. *ιστὸν ἐποικομένην*, 'approaching the loom.' Pindar has *ιστῶν παλιμβάμονος ὁδοῦς*, alluding to the stepping from one side of the warp to the other, in order to throw the slay or shuttle. From the sense of approaching, the verb gives the idea of 'going through;' hence *ιστὸν ἐποιχ.* 'going through the woof,' 'performing the task,' as, *ἔργον ἐπ.* (Il. vi. 493) = *percurrere telam*.—31. *ιστον* (*ιστημι*), the beam of the ancient loom was upright, hence *web* generally. *λέχος ἀντ.* 'preparing my couch,' a Euphemism for 'sharing it' (L. S.); cf. iii. 411. *κείνου πορσυνέουσα λέχος*, which is always said of the wife; cf. iv. 539, and B. L.—32. *σαώτερος*, 'that you may depart the safer.'—34. *ἀκέων*, adverbially, as in Od. xxi. 89, *ἀκέων δαινύσθε*, the word is also joined with a fem. noun; see B. L. *θαλάσσης*, here sea, or salt water generally; when in Homer used for a particular sea, it means the Mediterranean (*ἄλς*, the *θ* = old rough breathing, as, *ἄμα,θάμα*).—*θιν*, a sandy beach or strand, in contrast to a bold rocky shore, *ἄκτη*.—35. *πολλὰ*, adverb. 'frequently.'—36. *ἀνακτι*, 'lord or king,' a term applied to both gods and princes. The voc. *ἀνα* is used only of the gods (Donald. Varr.)

37. 'Αργυρότοξ', 'god of the silver bow.' A poet does not think of incompatibility of material. *ἀμφιβέβηκας*, 'who habitually defendest Chryse.' The well-known force of the perfect; "vox ipsa, ut et περιβαίνειν, notionem habet defendentis alterum, dum jacentem vel inermem protegit corpore suo objecto, aut clypeo" (H.) *ἀμφιβάντες πόλιν*. vii. C. T. 138.—38. *Ἴφι*, 'with power or might.' *Ἴφι* is joined in H. to only four verbs, *μάχεσθαι*, *δαμῆναι*, *ἀνάσσειν*, and *κτάμενον* (iz = *eis*, old dat. *Ἴφι* or *Φίφι*). *ἀνάσσεις*, 'president over,' for the gods are *ἀνακτες*, see v. 36. *ζαθέην*, 'god-frequented,' therefore, majestic, lordly.—39. *Σμινθεῦ*, Smynthian, i. e. Apollo worshipped at Smynthe, a town of the Troad, probably connected with a Cretan colony. The mouse (and other animals, as the lizard, serpent, &c.) was a symbol of Apollo. The frequent occurrence of this symbol caused men to suppose that the deity derived this appellation from being a *deus averruncus*, against the depredations of mice. *χαρίεντ'*, either neut. plur. adverb. or agreeing with

ἦ εἰ δὴ ποτέ τοι κατὰ πίονα μηρί' ἔκηα. 40  
 ταύρων ἡδ' αἰγῶν, τόδε μοι κρήνηνον ἐέλωρ·  
 τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσσιν.

Apollo, to avenge his priest, sends a pestilence against the Greeks.

‘Ὡς ἔφατ’ εὐχόμενος· τοῦ δ’ ἔκλυε Φοῖβος Ἀπόλλων.  
 βῆ δὲ κατ’ Οὐλύμποιο καρήνων, χωόμενος κῆρ,  
 τόξ’ ὤμοισιν ἔχων ἀμφηρεφέα τε φαρέτρην· 45  
 ἔκλαγξαν δ’ ἄρ’ οἴστοι ἐπ’ ὤμων χωομένοιο,  
 αὐτοῦ κινηθέντος· ὁ δ’ ἦε νυκτὶ εἰοικώς.  
 ἔζετ’ ἔπειτ’ ἀπάνευθε νεῶν, μετὰ δ’ ἰὸν ἔηκεν·  
 δεινὴ δὲ κλαγγὴ γένετ’ ἀργυρέοιο βιοῖο.  
 οὐρῆας μὲν πρῶτον ἐπ’ ὤχετο καὶ κύνας ἀργούς· 50  
 αὐτὰρ ἔπειτ’ αὐτοῖσι βέλος ἐχεπευκὲς ἐφίεις,

νῆον. ἔρφα, ‘crowned with garlands.’ ἐρέφω = στέφω, *corollis velare*. Cf. Virg. *Æn.* ii. 248: “*Nos delubra deum—festa velamus fronde per urbem.*” The primitive meaning of ἐρέφω is ‘to roof,’ as in ὦ. 450, whence some (e. g. Lid. Sc.) erroneously render the word here ‘roofed,’ but, “*sacerdotis est, velare templa, non tectum imponere*” (H.) Men expect a reward for services performed, and as a rude age assimilates the character of the deity to humanity, Chryses expects a reward for the fulfilment of the duties of his religion.—40. *μηρία*, for the thighs of the victim only were burned in sacrifice.—41. *κρήνηνον*, ‘accomplish,’ ‘perform,’ from Epic *κραιαίνω*, whence *κρήνον*, Epic *κρήνηνον* (Sanskrit. *κρι = facere*).—42. *τίσειαν*, *Æol.* optat. from *τίω*, to pay what is due, and, therefore, to reward, or, as here, ‘give atonement.’

43. *Φοῖβος* (φῶς), ‘the pure or radiant god,’ not the elementary *sun* god. Apollo did not receive this latter character until the conquest of Pelopon. by the Dorians (Mull. Dor. 2, § 6).—44. *Οὐλύμποιο καρήνων*, in accordance with the ancient idea of Olympus as a mountain, on whose summit the gods dwelt (see Mull. h. Lit. Gr. ch. ii.).—45. *ἀμφηρεφέα*, ‘closely covered,’ i. e. the cover fitting closely round the rim of the aperture; see Od. ix. 314: *ὥσει τε φαρέτρῃ πῶμ’ ἐπιθείη*.—47. *ἦε = ἦει* from *εἶμι*. *νυκτὶ εἰοικώς*, ‘like a night cloud,’ looming over the sea and striking terror: an image frequent in Homer, see δ. 308. Od. λ’. 605. Zenod. read ὁ δ’ ἦε νυκτὶ ἐλυσθεῖς, ‘wrapped in a night cloud,’ adopted by Benth. Cf. *Æn.* iii. 194: *Adstitit imber noctem hyememque ferens;* and “The pestilence that walketh in darkness” (Ps. xci. 5).—48. *μετὰ*, scil. *τὰς νῆας*: some join *μεθέηκε*, but the phrase is *ἐφίεναι ἰον*, not *μεθιέναι ἰον*. Sudden deaths of men by pestilence, &c., are attributed to Apollo, those of females to Diana, ὦ. 758, λ’. 171, 172.—50. *οὐρῆας*, ‘mules,’ Epic form from *ὄρευσ* (from *ὄρος*, *mons*, mules being adapted for hilly countries, L. S.) *Ἄργος*, ‘white,’ shining; hence ‘swift,’ every very rapid motion causing a glancing light; comp. *αἰόλος*, *γλάνξ*, and Milton’s “silver twinkling feet.”—51. *ἐχεπευκὲς*, ‘pointed,’ from

βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.

The pestilence raged for nine days; Agamemnon, conscious of his guilt, takes no measure to appease the wrath of the god. At length, on the tenth day, Achilles convenes an assembly in order to devise some atonement to the deity.

Ἐννῆμαρ μὲν ἀνὰ στρατὸν ὥχετο κῆλα θεοῖο·  
τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Ἀχιλλεύς.  
τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη· 55  
κῆδετο γὰρ Δαναῶν, ὅτι ῥά θνήσκοντας ὄρατο.  
οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,  
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς·  
Ἀτρεΐδῃ, νῦν ἄμμε παλιμπλαγχθέντας ὅτῳ  
ἄψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν, 60  
εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιοῦς.  
ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν, ἥ ἱερῆα,  
ἧ καὶ ὄνειροπόλον (καὶ γάρ τ' ὄναρ ἐκ Διὸς ἐστίν)  
ὃς κ' εἴποι, ὅ, τι τόσσον ἐχώσατο Φοῖβος Ἀπόλλων,

πευκή, 'cone of the fir-tree.' Lat. *pungo* (B. L.) *ἐφίεις*. Others have *ἀφίεις*, but the dative *αὐταῖς* requires the former. *βελός*, long by ictus. —52. The bodies of those who died by pestilence are *burned*, of those slain in battle, *buried*.

53. *κῆλα*, prop. the *shafts* of arrows, akin to *ξύλον* (ξέω, ξύω, ξύσαι, L. S.).—54. Agamemnon, as the guilty cause of the pestilence, does not convene the assembly, where his impiety would probably have been censured; Achilles, as next in authority, undertakes the office; though it seems an assembly could be convened by any of the leading generals. Il. β'. 183; τ'. 40, &c.—55. *λευκώλενος* Ἥρη, a notable instance of fluctuating *f*. Elsewhere we have frequently *πότνια* Ἥρα.—56. *κῆδετο*, 'she was troubled for,' not middle, but passive of *κῆδω*, 'to trouble,' 'vex.'—*ῥα*, shortened form of *ἄρα*, remarkable as being the only monosyllable not ending in *ε* which admits elision (L. S.).—*ὄρατο*, Zenod. read *ὄρητο* from *ὄρημι*. The old and primitive form preserved by Dorians and Æolians.—57. *ἤγερθεν*, sync. for *ἤγερθησαν*, from *ἀγείρω*.—58. *τοῖσι δ'*. *δὲ* = *tum vero* C. videtur in hoc δὲ latere *vis* τοῦ δῆ (H.).—59. *παλιμπλαγχθέντας*, 'repelled,' 'defeated,' met. from a missile striking against a resistant body. *πάλιν* in Homer always means *retro*, not *iterum*. *ἄμμε*, Æol. plur. for *ἡμᾶς*.—60. *εἰ κεν*, 'if even so we may escape.' *αἰ* = *εἰ*, 'if,' is always found in connexion with *κέν* and the conjunctive mood. Remember to distinguish it from *αἰ*, *utinam*.—61. *εἰ δὴ* = *siquidem*, 'since.'—62. *δῆ*, 'now,' contr. *ἦδη*. *μάντιν*, Heyne (L. Edit. p. 30) prefers *μάντιν* in the sense of *οἰωνοπόλος* = augur. We should thus have the three kinds of divination: 1. By birds; 2. By victims; 3. By dreams. Others make but two species, including *ἱερεῖς* and *οἰωπόλοι* under *μαντεῖς*. *ἐρείομεν*, metrical



εἴτ' ἄρ' ὃγ' εὐχολῆς ἐπιμέμφεται, εἴθ' ἐκατόμβης· 65  
 αἱ κέν πως ἄρνων κνίσσης αἰγῶν τε τελείων  
 βούλεται ἀντιάσας, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.

Calchas, having obtained a promise of protection from Achilles, declares the plague to have arisen from the outrage on the priest, and that the only way to remove the wrath of heaven was, to restore his daughter to Chryses, and send a propitiatory offering to the god.

Ἦτοι ὃγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
 Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος·  
 ὃς ἤδη τὰ τ' ἐόντα, τὰ τ' ἐσσόμενα, πρό τ' ἐόντα, 70  
 καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,  
 ἦν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἵν' Ἀχιλεῦ, κέλεαί με, Διὶ φίλε, μυθήσασθαι  
 μῆνιν Ἀπόλλωνος ἐκατηβελέταο ἄνακτος. 75  
 τοιγὰρ ἐγὼν ἔρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον,

form for *ἐρέωμεν*.—64. *ὃς κ' εἴποι*, 'who might inform us,' i. e. supposing we had inquired of him: *κε = ἄν*.—65. *ἐκατόμβης*. The ancient schol. agree in rendering 'a sacrifice of 100 beeves.' Yet at a very early period the number must have been less, for in Z. 115, *twelve* form a hecatomb; in *ψ*. 146-7, *fifty sheep*. Segar derives from Ἐκατός as a name of Apollo, see 37.—66. *αἱ κέν βούλεται*, *αἱ κέν = εἰ ἄν*. The indicative is frequently found in Homer after particles, which in other writers require the subjunctive; but at so early a period the distinction between primary and secondary tenses was not uniformly made. *κνίσσης*. The *σς* is required, since *κνίσσης* from *κνίζω* has its penult. short, as *ἀντιάσας* from *ἀντιάζω*. Spitzner has *κνίσσης*, see Blomf. Prom. 505.

68. *κατ' ἄρ' ἔζετο*. The insertion of the particle militates against Buttman's canon on inseparably compounded verbs. *τοῖσιν ἀνέστη = ἐν τοῖτοισι*, 'stood up amongst them.'—69. *ὄχ'*. *ὄχα* only found in H., and always connected with *ἄριστος*: later writers use *ἔζοχα*.—70. *ὃς ἤδη*. Kennedy cites Geor. iv. 392: "*Novit namque omnia vates, quæ sint, quæ fuerint, quæ mox ventura trahantur.*" The man of experience and wisdom investigates present circumstances, their nature and character; he compares with present events prior occurrences, and thence deduces a future result, *τὰ ἐσσόμενα*. Such was the nature of prophetic science at the earlier period; at a later, prophets were supposed by others to derive their prescience from divine inspiration, and finally they claimed divine inspiration for themselves (H.) *ἤδη*, plusperf. of *εἶδεω*: the primitive form was *ἡιδειν*, thence *ἡιδει* or *ἦδει*. The Ionians and old Attics pronounced *ἡιδειν* as *ἡιδην*, whence *ἡιδη* or *ἦδη*. As there is no verb *προεῖμι*, *προ* is adverbial.—71. *νήεσσ' ἡγήσατ'*, 'he guided the Achæans in their ships up to Ilion,' cf. β'. 300.—73. *μετέειπεν*, hiatus obviated by *F*: *distinguish* *ἔπω*, 'to follow,' from *ἔπω*, 'to say or speak,' both words have

ἡ μὲν μοι πρόφρων ἔπessin καὶ χερσὶν ἀρήξειν.  
 ἡ γὰρ οἶομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων  
 Ἀργείων κρατείει, καὶ οἱ πείθονται Ἀχαιοί.  
 κρείσσων γὰρ βασιλεύς, ὅτε χώσεται ἀνδρὶ χέρηϊ 80  
 εἵπερ γὰρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,  
 ἀλλὰ τε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,  
 ἐν στήθεσσιν ἐοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.

Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς·  
 θαρσῆσας μάλα, εἰπὲ θεοπρόπιον ὃ, τι οἶσθα! 85  
 οὐ μὰ γὰρ Ἀπόλλωνα Διὶ φίλον, ὥτε σύ Κάλχαν,  
 εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,  
 οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,  
 σοὶ κοίλῃς παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει,  
 συμπάντων Δαναῶν· οὐδ' ἦν Ἀγαμέμνονα εἶπης, 90  
 ὃς νῦν πολλὸν ἄριστος Ἀχαιῶν εὐχεται εἶναι.

Καὶ τότε δὴ θάρσῃσε, καὶ ἧδα μάντις ἀμύμων·

F.—74. κῶλει=κῆλγ, from κέλομαι, κελύω.—76. ἐρῶ, future of εἶρω, which in its primary notion was 'to connect,' 'to place in order,' 'arrange,' and thence to put words together, 'speak' (Sero). There is no need, with L.S., to make a double root. The present εἶρω is very rare, for it Homer uses φημι.—77. ἡ μὲν, the older writing for ἡ μὴν, the distinction between ε and η being posterior to Homer. σύνθεο, either 'mark,' 'attend,' (H.) or 'agree,' 'make a compact.' πρόφρων . . . ἀρήξειν, the usual Greek construction when the subject of the infin. is also subject of preceding verb. The Latins imitate, "*sensit se delapsus in hostes*" (Virg. *Æn.* ii.)—78. χολωσέμεν, 'that I will enrage.' Abbreviated form of old infin. χολωσέμεναι, still further shortened into χολωσείν.—79. Ἀχαιοί, i. e. 'the whole body of the Greeks.' The peculiar subjects of Agamemnon were Argivi, = Ἀργεῖοι. οἱ=αὐτοί.—80. χέρηϊ, if from χερεῖονι, we should write χερῆι, "*verius credas fuisse χέρης, unde et χέρηα, χέρης, occurrent in Od.*" (Heyn.) As χέρης always has a comparative notion, it supplies a comparative to κακός.—81. εἵπερ, εἰ and its combinations, εἵπερ, εἵπερ τε, εἵπερ καὶ, &c., generally have the present or aorist subjunct., but all tenses of the indicative (H.) πέψῃ, πέσσειν, *concoquere*, like English phrase, 'to stomach resentment.'—φράσαι, 'commune with yourself,' thence 'think,' 'determine.' φράζεσθαι is never used by Homer in the sense of 'to say,' for this he uses φράσον.—85. θεοπρόπιον, 'a sign sent by God,' from πρέπω, 'to send,' see B. L.—86. μα, used chiefly in negative formulæ, see i. 234. I have removed the point after συ, for punctuation is not lawful in the 20th time of the hexameter (Schol. Harl. Od. ii. 77). "Apud Homerum ἀπέχειν τί τινας = arcere aliquid ab aliqua re (Il. vi. 96)." ἀπέχειν τί τινα defendere aliquid ab aliqua re (Od. xx. 263, Spitzn.)—91. πολλόν, adverb. Homer never

οὐτ' ἄρ' ὄγ' εὐχολῆς ἐπιμέμφεται, οὐθ' ἑκατόμβης,  
 ἀλλ' ἔνεκ' ἀρητήρος, ὃν ἠτίμησ' Ἀγαμέμνων,  
 οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα. 95  
 τοῦνεκ' ἄρ' ἄλγέ' ἔδωκεν Ἐκηβόλος, ἦδ' ἔτι δώσει·  
 οὐδ' ὄγε πρὶν λοιμοῖο βαρέας Κῆρας ἀφέξει,  
 πρὶν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἐλικώπιδα κούρην  
 ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην  
 ἐς Χρῡσὴν· τότε κέν μιν ἱλασσάμενοι πεπίθωμεν. 100  
 Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο· τοῖσι δ' ἀνέστη  
 ἦρωες Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων,

At this proposal Agamemnon burst out in wrath, yet determines to restore the maiden, provided some other prize equal in value be given to him in her place.

ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι  
 πίμπλαντ', ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτην.  
 Κάλχαντα πρῶτιστα κάκ' ὀσσόμενος προσέειπεν· 105  
 Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπες!  
 αἰεὶ τοι τὰ κάκ' ἐστὶ φίλα φρεσὶ μαντεύεσθαι.

uses πολλῶ. εὐχεταί, 'professes to be' (B. L.).—92. ἀμύμων, originally 'blameless,' then 'worthy,' 'respectable.' It is an epithet of the Cyclops in *Odys.*—97. ἀφέξει, 'he will not withhold his heavy hand from the plague,' i. e. he will press it home as a warrior does his sword or spear, cf. 89. Koeppen, personifying plague, reads χεῖρας Δοιμοῖο, 'but the arrows of Apollo caused the plague.'—98. ἐλικώπιδα, verbo potest esse puella nigris oculis, mobilibus, etiam magnis si cum ἐλικοβλέφαρος convenit, quod circumductas et magnas palpebras adeoque oculos declarat (H.) The meaning seems to be, 'quick-eyed,' 'rapid-glancing' (ἐλίσσω).—99. ἀπριάτην, adverb. as in *Od.* ζ'. 317: ἐκομίσσατο με ἀπριάτην.—100. κέν=ἵνα. The first syllable in ἱλασσάμενοι is here short; it is usually long, see ver. 583. Ἰλασ. aor. part., 'having prayed.' πεπίθωμεν, 2nd aor. opt., πείθω.

103. μένεος, 'rage,' 'filling the heart, &c., with blood.' μέλαινα, the nature of the omentum authorizes the Pindaric φρένες λευκαί: here it becomes black, as being suffused with blood. φρένες, 'the midriff, diaphragm,' or caul separating the heart from the viscera; the word frequently denotes the heart, and once, *Il.* xvii., substantiality of form opposed to εἶδωλον and ψύχη.—104. ἔϊκτην, for εἰκείτην, ἐφ'εἰκείτην from εἶκα.—105. ὀσσόμενος, never used of mere bodily sight: mala praesagens (H.).—106. τὸ κρήγυον occurs here only. The gram. give us as a derivation, τὸ τῷ κίερι ἠδὲ. Agamemnon had a prior cause of resentment against Calchas. He it was who attributed the destruction of the ships at Aulis to the impiety of Agamemnon against Diana.—107. φίλα, a twofold construction is proposed: 1. κάκα ἐστὶ φίλα φρεσὶ (ὥστε) μαντεύεσθαι.

ἰσθλὸν δ' οὔτε τί πω εἶπες ἔπος, οὔτ' ἐτέλεσσας·  
καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,  
ὥς δὴ τοῦδ' ἔνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει, 110  
οὔνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα  
οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν  
οἴκοι ἔχειν. καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,  
κουριδίης ἀλόχου· ἐπεὶ οὐ ἔθεν ἐστὶ χερσίων,  
οὐ δέμας, οὐδὲ φυήν, οὔτ' ἄρ φρένας, οὔτε τι ἔργα. 115  
ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·  
βούλομ' ἐγὼ λαὸν σόον ἔμμεναι, ἢ ἀπολέσθαι.  
αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἐτοιμάσατ', ὄφρα μὴ οἷος  
Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἕοικεν.  
Λεύσσετε γὰρ τόγε πάντες, ὃ μοι γέρας ἔρχεται ἄλλῃ. 120

Achilles promises Agamemnon an equivalent from the plunder of Troy, when taken.

Τὸν δ' ἡμίβητ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς·  
Ἀτρείδῃ κύδιστε, φιλοκτεανώτατε πάντων!  
πῶς γάρ τοι δώσουσι γέρας μεγάλθυμοι Ἀχαιοί·  
οὐδ' ἔτι που ἴδμεν ξυνήϊα κείμενα πολλά·

θαι: or, 2. φίλα ἐστὶ for φίλον ἐστὶ.—108. ἐτέλεσσας, 'never brought a favourable prophecy to completion.' By a well-known fallacy, he who foretels an event is considered as its cause and working agent; thus Ahab vented his rage against Micha. εἶπες, vulg. εἶπας (Aristarch. and H.) 110. ὥς δὴ, 'as how, forsooth,' ironical.—114. οὐ ἔθεν, one of the few instances of digamma constantly observed; we never find οὐχ ἔθεν as a var. lect. ἔθεν=ἔο, i. e. αὐτῆς. Some accentuate ἐθέν, not ἔθεν, "etenim si personæ tertię pronomina, ἔο, εὖ, ἔθεν ad eum ipsum, de quo sermo sit, referuntur, tenor in iis substituit, sin ad alium quempiam pertinent inclinatur" (Steinm.) κουριδίης, 'pure,' 'chaste,' legitimately wedded, see B. L. Heyne interprets, 'wedded in her virginity,' i. e. primis nuptiis. He compares ε. 414, κουριδίον ἀνδρα, τὸν ἐκ παρθένιας ἀνδρα γεγαμηκότα αὐτήν.—115. δέμας, 'stature,' the whole bodily frame, φυή its symmetry, or 'habit of body,' 'size.'—116. ὥς. The Schol. would circumflex ὥς when = ὅμως (*verumptamen*). ἔθλω, 'I am inclined,' βούλομαι, 'I prefer.' See B. L.—117. βούλομαι η. *Plaut. volo quam*.—120. Λεύσσετε, present of λένσσω. Aristarchus read λεύσετε fut. from λύω. P. Knight wrote λεψω, the same as γλάφω, whence γλαψω, γλαυσω (F = v), hence γλαψωπις = γλαυκῶπις, which refers, according to him, not to the colour of the eye, but to their threatening, eager gaze; hence also γλαψκος = γλαυκός, of the impetuous motion of the sea, not of its green colour. ὃ = quod, 'that.'

122. κύδιστε, Bentley conj. κέρδιστε, but κύδιστος has reference to

ἀλλὰ τὰ μὲν πολλῶν ἐξ ἐπράθομεν, τὰ δέδασται, 125  
 λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.  
 ἀλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ  
 τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἳ κέ ποθι Ζεὺς  
 δῶσι πόλιν Τροίην εὐτείχεον ἑξαλαπάξαι.

Agamemnon requires the equivalent to be given on the moment, and threatens that if immediate compensation be not made, he will himself exact it; and on an angry reply from Achilles, asserts that he will seize his favourite slave, Briseis.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμ-  
 νων· 130  
 μὴ δ' οὕτως, ἀγαθός περ ἑὼν, θεοείκελ' Ἀχιλλεῦ,  
 κλέπτε νόψ! ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.  
 ἢ ἐθέλεις, ὄφρ' αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὐτως  
 ἥσθαι δευόμενον, κέλει δέ με τήνδ' ἀποδοῦναι;  
 ἀλλ' εἰ μὲν δώσουσι γέρας μεγάλθυμοι Ἀχαιοί, 135  
 ἄρσαντες κατὰ θυμόν, ὅπως ἀντάξιον ἔσται—  
 εἰ δέ κε μὴ δώωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι

the acknowledged supremacy of Agamemnon.—123. πῶς γὰρ, 'for how;' γὰρ frequently refers to some statement omitted, as your request is unreasonable, for.' This usage of γὰρ requires special attention in studying the writings of St. Paul.—124. οὐ δὲ τί πω, 'never yet,' *neecum*, Schol. A. has πον. ὤμεν, Ionic contr. for οἶδαμεν: L. S. say for ἴσμεν, but ἴσημι was unknown to H., and first occurs in Pind. (P. iv. 441).—125. δέδασται, 'divisa sunt,' δαίομαι.—127. θεῷ πρόες, 'send her to gratify the deity,' *dativus commodi*.—129. Τροίην. Aristarchus, denying that the city Troy was here intended, reads Τροίην, 'some city of the Troad:' but the epithet εὐτείχεος would suit Ilium only; besides, the hope of taking Ilium itself would be the chief inducement to Agamemnon.

131. μὴ δ' = δ' = δὴ, the short for long vowel, as usual.—132. παρ-  
 λέυσαι, 'overreach me,' met., from competition in chariot race, παρέρ-  
 χομαι. κλέπτε νόψ, 'revolve no such crafty councils in your mind.'  
 ἀγαθός περ ἑὼν, scil. νοῦν, 'though clever in intellect, do not deceive  
 yourself' (H.) 133. ὄφρα does not depend on ἐθέλεις: it is used abso-  
 lutely. See Jelf, § 806. αὐτὰρ, 'on the contrary, that I.' αὐτως,  
 'thus,' i. e. 'to be despised and wronged.' Bn. always writes αὐτως:  
 others have the smooth breathing throughout: as Hermann. (αὐτως from  
 αὐτός with Æol. accent).—134. δευόμενον = δεφόμενον.—136. ἔσται,  
 'it will be well.' After δώσουσι occurs aposiopesis. It must be remem-  
 bered that the Iliad and Odyssey were rhapsodized by oral reciters, and  
 hence, much which is not conveyed in words could be conveyed by gesti-  
 culation, or, as we would say, by-play.—137. κεν . . . ἔλωμαι, used for  
 future, the certainty of the condition (κεν = ἄν) implies certainty of act;

ἦ τεὸν ἦ Αἴαντος ἰὼν γέρας, ἦ Ὀδυσῆος  
 ἄξω ἐλὼν· ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι.  
 ἀλλ' ἦτοι μὲν ταῦτα μεταφρασόμεσθα καὶ αὐτίς. 140  
 νῦν δ', ἄγε, νῆα μέλαιναν ἐρύσσομεν εἰς ἄλα διαν,  
 ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν, ἐς δ' ἐκατόμβην  
 θείομεν, ἂν δ' αὐτὴν Χρυσήϊδα καλλιπάρηον  
 βήσομεν· εἰς δέ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω,  
 ἦ Αἴας, ἦ Ἰδομενεύς, ἦ δῖος Ὀδυσσεύς, 145  
 ἦ ἐσὺ, Πηλεΐδῃ, πάντων ἐκπαγλότατ' ἀνδρῶν!  
 ὄφρ' ἡμῖν Ἑκάεργον ἰλάσσαι ἱερὰ ῥέξας.

Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς  
 Ἀχιλλεύς·

ὦ μοι, ἀναιδείῃν ἐπιειμένε, κερδαλεόφρον!  
 πῶς τίς τοι πρόφρων ἔπεσιν πείθεται Ἀχαιῶν, 150  
 ἦ ὁδὸν ἐλθέμεναι, ἦ ἀνδράσιν ἴφι μάχεσθαι;

and so we find the subj. coupled with fut. ἄξω.—138. τεὸν = σεόν, as τοι for σοι. The Schol. informs us that the prize of Ajax was Tecmessa, that of Ulysses, Laodice.—139. κεχολώσεται, paul. post. fut. see Gr. § 349. ὃν ἴκωμαι, accusative, as the locus of the action of the verb.—140-147. Are supposed by Heyne to be added by Rhapsodes, who habitually expanded the simple and brief narration of the original.—141. ἐρύσσομεν. Heyne (Excurs. 11) makes the digammated ἐρύω, 'to draw,' but ἐρύω, 'to save.' Buttm. denies this; according to him the *v* is short, unless when lengthened by ictus, by σσ, or by contraction (as in Epic sync. aor., εἶρυτο for εἶρύετο), and its prim. meaning is, to draw forth, either for the purpose of slaying or preserving. μέλαιναν, i. e. 'coloured black,' or referring to the colour of pitch. Dubn. renders, 'black by exposure to weather,' but ships were coloured, as *μυλοπαρήαι*.—142. ἐπιτηδὲς, 'suitably,' 'adequately.' Buttm. renders, 'for that purpose,' making it a sort of contraction from ἐπὶ τὰδεσι (dat. of τὰδε).—143. θείομεν, from θέω (θῆμι, τίθημι), comes θῶ, θῶμεν, θεῶμεν, θείομεν.—144. βήσομεν, the 1st aor. fut. and present of βαίνω are active, 'to make to go.' βουλευφόρος, i. e. one of the great council of chiefs.—146. ἐκπαγλος, transposition for ἐκπλαγος (ἐκπλήττειν).—147. ἡμῖν, others read ἡμῖν. The Schol. write ἡμῖν if used indefinitely, ἡμῖν when definitely. Sophocles has ἡμῖν, to render the ultimate short. ἱερὰ ῥέξας, 'having made a sacrifice.' Hence, ῥέξω, *facere*, came to mean, 'to sacrifice,' like Lat. *operari*. "*Latiss operatus in agris*" (Geor. iii.)—148. ὑπόδρα ἰδὼν, 'looking askance at,' 'with lowering aspect' = "*limis oculis aspicere*." The usage of ὑποβλέπω is similar. ἄρ', 'then,' 'straightway,' 'upon that.' ἄρα has ἄ, but follows the general rule of particles when interrogative, in assuming the circumflex.—149. ἐπιειμένε, 'arrayed in impudence.' Cf. Psalm cix. 18:—"As he clothed himself with cursing, like as with a garment" (K).—150. τοι ἔπεσι, 'to thy words,' doubl. dat.

οὐ γὰρ ἐγὼ Τρώων ἔνεκ' ἤλυθον αἰχμητῶν  
 δεῦρο μαχησόμενος· ἐπεὶ οὔτι μοι αἵτιοι εἰσιν.  
 οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,  
 οὐδὲ ποτ' ἐν Φθίῳ ἐριβώλακι, βωτιανείρῃ, 155  
 καρπὸν ἐδηλήσαντ'· ἐπειὴ μάλα πολλὰ μεταξὺ  
 οὔρεά τε σκιδόεντα, θάλασσά τε ἠχέεσσα·  
 ἀλλὰ σοί, ὦ μέγ' ἀναιδὲς, ἅμ' ἐσπόμεθ', ὄφρα σὺ χαίρῃς,  
 τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα!  
 πρὸς Τρώων—τῶν οὔτι μετατρέπη, οὐδ' ἀλεγίζεις· 160  
 καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,  
 ᾧ ἐπὶ πόλλ' ἐμόγησα, δόσαν δέ μοι νῆες Ἀχαιῶν.  
 οὐ μὲν σοί ποτε ἴσον ἔχω γέρας, ὅππότε Ἀχαιοὶ  
 Τρώων ἐκπέρσωσ' εὐναιόμενον πτολίεθρον·  
 ἀλλὰ τὸ μὲν πλεῖον πολυαῖκος πολέμοιο 165  
 χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἦν ποτε δασμὸς ἵκηται,  
 σοὶ τὸ γέρας πολὺ μείζον, ἐγὼ δ' ὀλίγον τε φίλον τε  
 ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.  
 νῦν δ' εἰμι Φθίηνδ', ἐπειὴ πολὺ φέρτερόν ἐστιν

—151. ὁδόν, 'march,' or with Schol. 'ambuscade.'—152. οὐ γὰρ, 'and why should they, for,' &c. See note, line 123.—154. οὐ γὰρ πώποτε, 'for never yet at any time.' οὐ ποτε = *nunquam*, οὐ, πῶ, 'never as yet.'—155. βωτιανείρῃ, (βόσκω).—156. ἐπειὴ, pron. ἐπείη. A license occasionally allowed in anapaestic, but not in heroic metre, sec. Thiersch.—157. οὔρεα. Valpy derives from ὄρω, 'excito,' as Angl. Sax. *heaven* from 'heave,' 'to lift up.' Payne Knight, ὄρω, *excito*, 'to impel,' 'raise.' ὁ οὔρος = ὄροφος = ὄρος, 'a leader,' 'impeller.' οὔρος, 'the favouring breeze impelling the ship.' ὄρος, *mons*, 'the earth impelled or lifted up by volcanic or water-agency.' The mountains are those of Thrace and Macedonia.—158. ὄφρα σὺ χαίρῃς, 'the Achivi had proceeded to Troy to exact vengeance for the Atridae.' χάριν Ἀτρεΐδῃσι φερόντες, *Od. ε'*. 307. For an historian's view of the causes of the expedition, see Thucyd. i. 9. χαίρῃς, 'continually rejoice.' We would expect the optative, but the subjunctive sometimes follows a past tense when the effect of the secondary verb is lasting.—159. ἀρνυμένοι, 'earning,' 'exacting.'—160. πρὸς Τρώων, 'at the hands of Trojans,' = παρά. μετατρέπεσθαι, 'Homericō usu est, = ἐπιστρέφεισθαι, *curare*' (H.) τῶν, neutr. gen. 'to which acts you take no heed.'—161. ἀπειλεῖς, 'loudly declarest,' thence, 'threatenest,' see B. L.—162. ᾧ ἐπὶ, 'for which:' remark the anastrophe.—163. οὐ μὲν, i. e. οὐ μὴν, see above, 131. Τρώων πτολίεθρον, 'any town of the Trojans.'—165. τὸ μὲν, the correlative to this is, ἀτὰρ = δέ. διέπουσιν, 'go through,' and thence, 'manage,' 'administer.' πολυαῖκος, 'of the stirring combat.'—167. ὀλίγον τε φίλον τε, 'as well inconsiderable as dear to me.'—168. ἐπὴν κεκάμω. Heyne

οἴκαδ' ἵμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὄϊω 170  
ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύζειν.

Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·  
φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσσυται! οὐδέ σ' ἐγωγε  
λίσσομαι εἶνεκ' ἐμεῖο μένειν· πᾶρ' ἔμοιγε καὶ ἄλλοι,  
οἳ κέ με τιμήσουσι, μάλιστα δὲ μητίετα Ζεὺς. 175

ἔχθιστος δὲ μοί ἐσσι Διοτρεφέων βασιλῆων·  
αἰεὶ γάρ τοι ἔρις τε φίλη, πόλεμοί τε, μάχαι τε.  
εἰ μάλα καρτερός ἐσσι, θεός που σοὶ τόγ' ἔδωκεν.  
οἴκαδ' ἰὼν σὺν νηυσὶ τε σῆς καὶ σοῖς ἐτάροισιν,  
Μυρμιδόνεσσιν ἄνασσε! σέθεν δ' ἐγὼ οὐκ ἀλεγίζω, 180  
οὐδ' ὕθομαι κοτέοντος· ἀπειλήσω δέ τοι ὥδε·  
ὥς ἔμ' ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,  
τὴν μὲν ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἐτάροισιν  
πέμψω, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπάρηρον,  
αὐτὸς ἰὼν κλισίηνδε, τὸ σὺν γέρας· ὄφρ' εὐ εἰδῆς, 185  
ὕσσον φέρτερός εἰμι σέθεν, στυγέη δὲ καὶ ἄλλος  
ἴσον ἐμοὶ φάσθαι, καὶ ὁμοιωθῆμεναι ἄντην.

Achilles, on the point of breaking out into actual violence, is restrained by the sudden appearance of Minerva. He then threatens to withdraw his own forces from the army.

"Ὡς φάτο· Πηλείωνι δ' ἄχος γένετ', ἐν δὲ οἱ ἦτορ  
στήθεσσι λασίοισι διάνδιχα μερμήριζεν,

prefers ἐμὴν κε κάμω.—170. ἵμεν, inf. present, for εἶναι. κορωνίσιν, 'sharp-prowed,' the curved sides are brought together to a point (κορώνη, a crow's bill). οὐδέ σ' ὄϊω. Grammarians dispute whether σ' is put for σοι, or σε: if the former, translate, 'nor do I intend to gather wealth for thee, while I am dishonoured here.' If the latter, 'nor do I think that you will gather, ἀφύζειν, wealth.'—171. ἄφενος, "esse proprie proventum unius anni (annonæ), ut ex multorum annorum copiis oriri, πλοῦτον, docent." (Schol. H.) But Buttm. proves the word to be merely a contr. form of ἀφθονος. See B. L.—173. φεῦγε μάλ', 'fly by all means. ἐπέσσυται, perf. pass. for ἐπισίσυται.—174. πᾶρ = πάρεσι.—175. μητίετα, Æol. form of nom. = της. Hence, masc. nouns, 1st decl. Lat. in a, as poeta, nauta, &c.—176. ἔσσι, 2nd sing. præ. for εἰς.—179. σῆς, the Ionic form for σαῖς: σέθεν is the ancient (Æol.), genitive for σοῦ.—186. φέρτερος, 'more valiant,' lit. 'more powerful in taking or plundering;' as piracy and driving away booty' (φέρω) were considered to be manly acts in primitive times.—187. ἴσον ἐμοὶ φάσθαι, 'to pronounce himself equal to me.' The Schol. renders, 'to reply to me in the same style of language,' ἰσηγορήσαι μοι.



ἥ ὕγε φάσγανον ὀξὺν ἐρυσσάμενος παρὰ μηροῦ, 190  
 τοὺς μὲν ἀναστήσειεν, ὁ δ' Ἀτρεΐδην ἐναρίζοι,  
 ἥε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.  
 ἔως ὁ ταῦθ' ὤρμαινε κατὰ φρένα καὶ κατὰ θυμόν,  
 ἔλκετο δ' ἐκ κολεοῖο μέγα ξίφος, ἦλθε δ' Ἀθήνη  
 οὐρανόθεν· πρὸ γὰρ ἦκε θεὰ λευκώλενος Ἥρη, 195  
 ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.  
 στῇ δ' ὀπιθεν, ξανθῆς δὲ κόμης ἔλε Πηλείωνα,  
 οἷῳ φαινομένη· τῶν δ' ἄλλων οὔτις ὄρατο.  
 θάμβησεν δ' Ἀχιλεὺς, μετὰ δ' ἐτράπετ'· αὐτίκα δ' ἔγνω  
 Παλλάδ' Ἀθηναίην· δεινὴν δέ οἱ ὅσσε φάνθεν. 200  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα·  
 Τίπτ' αὐτ', αἰγίοχοιο Διὸς τέκος, εἰλήλουθας;  
 ἥ ἵνα ὕβριν ἴδῃς Ἀγαμέμνωνος Ἀτρεΐδαο;  
 ἀλλ' ἐκ τοι ἐρέω, τὸ δέ καὶ τετέλεσθαι οἷω·  
 ἧς ὑπεροπλήσῃ τάχ' ἂν ποτε θυμόν ὀλέσσω. 205  
 Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

189. μερμηρίζω, 'to be full of care and thought,' 'hurrying the mind to various plans' (μέρος, μερίζω, 'to divide'), cf. *Æn.* iv. :—"*Animum nunc hinc nunc dividit illuc.*" *λασίῳσι*, 'powerful,' lit. 'hairy.'—190. φάσγανον, from σφάγω, σφάγανον. ἐρυσσάμενος: comp. *Milt.* : "Millions of flaming swords, drawn from the thighs of mighty Cherubim."—191. τοὺς μὲν = Ἀχαιοὺς. ὁ δ' (Jelf, § 655, obs. 2, end). Cf., "*nunc dextra ingeminat ictus nunc ille sinistra.*"—193. ἔως ὁ, make a spondee, ἔως = ὥς, and then ὁ becomes long by a stress of voice on the part of the reciter. Heyne proposes ὥς ὀτταῦθ'. Knight, ἐφ' ὁ. φρένα, 'reasonable faculty;' θυμόν, 'seat of passion.' Cf. *Med.* 769.—195. ἦλθε δέ. Again δέ in apodosis, 'while he was deliberating, and while drawing forth his sword, meantime Athene had come down from heaven.' Bentl. prop. ἦλθεν Ἀθήνη.—200. δαινῶ, &c., 'her awful eyes flashed brightly.' The eyes of the gods were supposed to emit a peculiar brilliancy—"ar-dentesque notate oculos" (*Æn.* v. 648). φάνθεν, for φάνθεν, syncop. for ἐφάνθησαν, 1st aor. pass. φαίνω.—201. μιν, accus. after προσήυδα.—202. Αἰγίοχοιο, 'Ægis bearing:' the skin of the goat Amalthea, hanging from the left shoulder over the left arm, see Smith's *Dict. A.*—203. ὕβριν *F. Id.* violates the *F.* Heyne proposes, ἥ που ἴν' ὕβριν ὀρῆς.—204. τετέλεσθαι. Heyne prefers τελέεσθαι, to avoid the use of perfect for future. "Interpretes Græci bene monent τετέλεσθαι Achilli, τελέεσθαι Minervæ, utpote deæ, melius convenire" (Spitzner). ἐκ τοι ἐρέω. The adverbial use of the preposition by tmesis is for ἐξέρειω.—205. ὑπεροπλήσῃ, the *ι* long, according to Hermann, by accent. It would perhaps be better to read ὑπεροπλείησι, as some editions have it.—206. γλαυκῶπις, 'flashing-eyed,' 'keen-eyed.' Theme λάω, *videō*

ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος, αἶ κε πίθῃαι  
οὐρανόθεν· πρὸ δέ μ' ἦκε θεὰ λευκώλενος Ἥρη,  
ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.  
ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἔλκεο χειρὶ· 210  
ἀλλ' ἦτοι ἔπεισιν μὲν ὀνειδίσουν, ὥς ἔσεται περ.  
ὦδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται,  
καί ποτέ τοι τρίς τόσσα παρέσσεται ἀγλαὰ δῶρα  
ὑβριος εἵνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.  
Τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκυς 215  
Ἀχιλλεύς·

χρὴ μὲν σφωίτερόν γε, θεά, ἔπος εἰρύσασθαι,  
καὶ μάλα περ θυμῷ κεχολωμένον· ὥς γὰρ ἄμεινον.  
ὅς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον αὐτοῦ.  
Ἦ, καὶ ἐπ' ἀργυρὴν κώπη σχέθε χεῖρα βαρεῖαν·  
ἄψ δ' ἐς κονιεὶν ὥσε μέγα ξίφος, οὐδ' ἀπίθησεν 220  
μύθῳ Ἀθηναίης· ἦ δ' Οὐλυμπόνδε βεβήκει  
δῶματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους.

Πηλεΐδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσσιν  
Ἀτρεΐδην προσέειπε, καὶ οὐπω λῆγε χόλοιο·  
Οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο! 225  
οὔτε ποτ' ἐς πόλεμον ἅμα λαῶν θωρηχθῆναι,  
οὔτε λόχονδ' ἵεναι σὺν ἀριστήεσσιν Ἀχαιῶν  
τέτληκας θυμῷ· τὸ δέ τοι κῆρ εἶδεται εἶναι.  
ἦ πολὺν λῳΐόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν  
δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴπη. 230

whence γλάω, γλαύσω (P. K.)—207. πίθῃαι, 2nd aor. subj. mid. from πειθω.—210. λῆγῳ with genitiva.—211. ὥς ἔσεται· περ, “quicquid in buccam veniet,” i. e. ‘as terms suggest themselves.’ Or, with (H.), ‘just as words may arise.’—216. χρῆ. Use has sanctioned this accentuation; it should regularly be χρῆ. σφωίτερον, ‘the command of you both,’ i. e. Juno and Minerva.—217. ὥς = sic, ὡς = ut.—218. μάλα τ', τε here = ‘etiam,’ ‘vicissim,’ ‘in turn.’ ἔκλυον, ‘are wont to hear him,’ see line 69.—219. ἦ for ἔφη, φ being frequently dropped, see B. L.—220. ὥσε from ὠθείω.—221. βεβήκει, part. perfect (cf. Virg.: “*Sic fata, gradus evaserat altos*”), to denote the sudden completion of an action.—223. ἀταρτηροῖς, by repetition of the syllable τηρ (tap) for ἀτηροῖς, ‘baneful’ (from ἀτη, *damnum, noxa*).—225. The angry passion of Achilles, in a rude age, prompted such violent language. Cf. Hor.: “*Sit Achilles, iracundus, inexorabilis, acer*” (A. P. 121).—227. ἀριστήεσσιν, dat. plur. of ἀρίστευς: no other form.—228. κῆρ, ‘fatum,’ ‘that seems

δημοβόρος βασιλεύς! ἐπεὶ οὔτιδανοῖσιν ἀνάσσεις·  
 ἡ γὰρ ἄν, Ἀτρεΐδῃ, νῦν ὕστατα λωβήσαιο!  
 ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὄρκον ὁμοῦμαι·  
 ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους  
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν, 235  
 οὐδ' ἀναθλήσει· περὶ γάρ ῥά ἐ χαλκὸς ἔλεψεν  
 φύλλα τε καὶ φλοιόν· νῦν αὐτέ μιν νῆες Ἀχαιῶν  
 ἢ παλάμῃς φορέουσι δικασπόλοι, οἵτε θέμιστας  
 πρὸς Διὸς εὐρύαται· ὁ δέ τοι μέγας ἔσσεται ὄρκος·  
 ἡ ποτ' Ἀχιλλῆος ποθὴ ἵζεται νῆας Ἀχαιῶν 240  
 σύμπαντας· τοῖς δ' οὔτι δυνήσεται ἀχνύμενός περ  
 χραϊσμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἑκτορος ἀνδροφόνου  
 θνήσκοντες πίπτωσι· σὺ δ' ἐνδοθι θυμὸν ἀμύξεις,  
 χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.

Nestor in vain endeavours to mediate between Achilles and Agamemnon.

Ὡς φάτο Πηλεΐδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 245  
 χρυσείοις ἥλοισι πεπαρμένον, ἔζετο δ' αὐτός·  
 Ἀτρεΐδης δ' ἐτέρωθεν ἐμήνιε. τοῖσι δὲ Νέστωρ  
 ἠδυνεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,

death to you.'—231. δημοβόρος, 'spoiler of thy people.'—233. καὶ ἐπὶ, &c., 'and moreover I will swear by a powerful bond of faith.' ὄρκος, from εἶργω, see B. L. under ὄρκος. ὁμοῦμαι, 2nd fut. mid. ὁμνῶμι (ὁμῶ).—235. φύσει, 'will put forth.'—236. ἐ=αὐτόν, doubl. accus.—237. μιν=αὐτόν, scil. σκῆπτρον.—238. θέμιστας, 'prerogatives,' 'kingly rites' (θῶ, 'to lay down,' 'order').—239. εὐρύαται, Ionic for εἰρύνται, perf. ind. pass. εἰρύω. The ancient kings pronounced judicial sentence in person=δικασπόλοι. Heyne connects πρὸς Διὸς εἰρύνται, 'imperium tenent a Jove, sub Jovis auspiciis.'—240. Similar was the prayer of Camillus: 'Præcatus ab diis immortalibus si innoxio sibi ex injurio fieret, primo quoque tempore desiderium sui civitati ingratae facerent' (Liv. v. 32).—242. χραϊσμεῖν, 'absolutely;' the constr. is χραϊσμεῖν τινι πρὸς τι (H.) ἀνδροφόνος, imperfectly rendered by homicida Hector (Hor.)—243. ἀμύξεις, 'shall lacerate,' 'harass thy heart.'—244. οὐδὲν=ὅν, 'nullus dixeris = non dixeris' (Ter.)

246. πεπαρμένον, 'adorned with,' lit. 'pierced with,' πείρω.—247. ἐμήνιε, imperf. 'still persevered in wrath.' The ι in μνήω is long. Clarke pronounced ἐμήνι: 'nisi est inter exempla vocalis longæ correptæ ante vocalem' (H.) In verse 422 we have ι short.—248. ἀγορητής. The importance of oratorical ability in an age unsettled as to political system or constitutional government is well shown by ι. 443:—μύθων τε ῥήτῃρ' ἔμεναι πρηκτῆρά τε ἔργων, which includes the two sources

τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή—  
 τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων 250  
 ἐφθίαθ', οἳ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο  
 ἐν Πύλῳ ἡγαθέρ, μετὰ δὲ τριτάτοισιν ἄνασσεν—  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 ὦ πόποι! ἦ μέγα πένθος Ἀχαιῖδα γαῖαν ἰκάνει·  
 ἦ κεν γηθῆσαι Πρίαμος, Πριάμοιό τε παῖδες, 255  
 ἄλλοι τε Τρῶες μέγα κεν κεχαροῖατο θυμῷ,  
 εἰ σφῶϊν τάδε πάντα πυθοῖατο μαρναμένοισιν,  
 οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.  
 ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.  
 ἦδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν, ἥεπερ ἡμῖν, 260  
 ἀνδράσιν ὠμίλησα, καὶ οὐποτέ μ' οἷγ' ἀθιρίζον.  
 οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,  
 οἷον Πειρίθοόν τε, Δρύαντά τε, ποιμένα λαῶν,  
 Καινέα τ', Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον.  
 [Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν.] 265  
 κάρτιστοι δὲ κείνοι ἐπιχθονίων τράφεν ἀνδρῶν·  
 κάρτιστοι μὲν ἔσαν, καὶ καρτίστοις ἐμάχοντο,

of kingly power in such a period.—250. *δύο*, this simply indicates that now Nestor was about seventy years of age, each generation (*γενός*) being equivalent to thirty years. *μερόπων*, 'articulately speaking.' Donald. renders, 'pale-faced,' in contrast to the swarthy hue of Asiatics.—251. *ἐφθίατο* = *ἐφθίντο*, 3rd plu. plup. *φθίμι* (later *φθίνω*). *τράφεν* = *ἐτράφησαν*, see β. 661.—253. *ἡγαθέη*, B. L.—254. *ὦ πόποι*, lit. 'O ye gods!' From this it passed into a simple exclamation. "Nisi vocabulum est a sono factum, ut *παπαί*!" (Heyne). L. S. altogether reject this translation; they make it a simple exclamation, 'oh!' 'strange!' 'shame!' akin to *βαβαῖ*. Lat. *paræ*, our 'fie.' Ἀχαιῖδα γαῖαν, used adjectively as *ἑλλαδα φώνην*.—255. Cf. Virg. *Æn.* ii. 104:—"Hoc Ithacus velit, et magno mercentur Atridae."—256. *κεχαροῖατο*, 2nd aor. mid. *χαίρω*.—257. *πυθοῖατο*, Ionic for *πυθοίντο*. From *χαίρω* comes *χάροιντο*, the usual change of *ν* into *α*, *χαροῖατο*, and by repetition of root syllable *κεχαροῖατο*.—258. *περὶ* = *περίεσσι*. *βουλῇ*, 'in the assembly of chiefs.' Aristarchus has *βουλήν*, 'in giving council.'—259. In Cic. Cato. 10:—"Videtisne ut apud Homerum sæpissime Nestor de virtutibus suis prædicet, tertium enim jam ætatem hominum vivebat."—261. *ἀθρίζον*, prop., 'to separate chaff from wheat,' see 289. The word is generally derived from *ἄθρη*, 'the beard or husk of corn,' (L. S.) from a neg. and *θέρω*—*θερίζω*, 'curo'.—262. *οὐδὲ ἴδωμαι*, 'nor am I likely to see them.' *ἀνέρας*, *ἄνθρωποι*—*ερος* has a long.—263. A second combat is mentioned, β. 742.—265. This verse is supposed to have been inserted from

Φηρσὶν ὄρεσκόοισι, καὶ ἐκπάγλως ἀπόλεσαν·  
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθὼν,  
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
καὶ μαχόμεν κατ' ἔμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις  
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέιτο.  
καὶ μὲν μὲν βουλέων ξύνιον, πείθοντό τε μύθῳ.  
ἀλλὰ πίθεσθε καὶ ὕμμες· ἐπεὶ πείθεσθαι ἄμεινον.  
μήτε σὺ τόνδ', ἀγαθὸς περ ἑὼν, ἀποαίρεο κούρην, 275  
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἱὲς Ἀχαιῶν·  
μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ  
ἀντιβίην· ἐπεὶ οὐποθ' ὁμοίης ἔμμορε τιμῆς  
σκηπτοῦχος βασιλεύς, ὅτε Ζεὺς κῦδος ἔδωκεν.  
εἰ δὲ σὺ καρτερός ἐσσι, θεὰ δὲ σὲ γείνατο μήτηρ, 280  
ἀλλ' ὄγε φέρτερός ἐστιν, ἐπεὶ πλεόνεσσιν ἀνάσσει.  
Ἀτρείδῃ, σὺ δὲ παῦε τεδὸν μένος· αὐτὰρ ἔγωγε  
λίσσομ', Ἀχιλλεῖ μεθέμεν χόλον, ὃς μέγα πᾶσιν  
ἔρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.  
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα- 285  
μέμνων·  
ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλ' ὃδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

Hes. 182.—288. The equine form of the Centaurs is unknown to Homer, and probably was adopted from Egypt at a later age. *φῆρες* = *feræ*; the digamma causes the word to have another form, *θηρῆς*, as *φλίψεται* for *θλίψεται*.—270. *ἀπίης*, 'distant.' Buttm. contends that as a proper name the *a* is long; when merely an adjective, 'distant' (*ἀπὸ*), the *a* is short. This rule does not hold good with Sophocle, (Ed. Col. 1654, B. L.—272. *μαχέοντο*, from *μαχέομαι*, fut. *μαχέσσομαι*.—273. Some read *ξύνιον* = *ξυνίεσαν*, from *ξυνίημι*, Schol. *ξύνιον*.—275. *περ*, 'although,' 'even though powerful.'—276. *ἀλλ' ἔα*, scil. *αὐτὸν ἔχειν τὸ γέρας*, *ὥς*, &c., or *ἀντήν*, 'leave her alone.'—277. *ἐθελ'*. So written, for Homer always uses the form *ἐθέλω*, never *θέλω*.—278. *ἔμμορε*, 2nd perf. act. *μείρομαι* = *aufero portionem* seu sortem, *μόρον* vel *μοῖραν*. Others make it by metath. from *μέμορε*, perfect from *μείρω*. *ὁμοίης*, i. e. 'of honour equal to that of Agamemnon.'—279. *σκηπτοῦχος*. Cf. 'And near him Moloch, sceptred king, stood up' (Milt. P. L. ii. 43).—280. *θεά*, i. e. 'Thetis.' *καρτερός*, 'physical power.' *φέρτερος*, 'higher in authority.'—283. See Aristoph. *Ran.* 856. *μένος* is the rage of Agamemnon openly expressed; *χόλος* his unexpressed and secret resentment. 284. *ἔρκος* *πολέμοιο*, as *ἄλλη γειτόνων*, the genitive of object, 'a defence against'

πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οὕτω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔόντες, 290  
 τοῦνεκά οἱ προθέουσιν ὀνειδέα μυθήσασθαι;  
 Τὸν δ' ἄρ' ὑποβλήδην ἡμείβετο διὸς Ἀχιλλεύς·  
 ἦ γάρ κεν δειλὸς τε καὶ οὐτιδανὸς καλοίμην,  
 εἰ δὴ σοὶ πᾶν ἔργον ὑπείξομαι, ὅ, ττι κεν εἴπῃς·  
 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
 σήμαιν'! οὐ γὰρ ἔγωγ' ἔτι σοι πείσεσθαι οὕτω.  
 ἄλλο δέ τοι ἔρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν·  
 χερσὶ μὲν οὗτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,  
 οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων, ἃ μοι ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἂν τι φέροις ἀνελὼν ἀέκοντος ἐμεῖο.  
 εἰ δ', ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρώήσει περὶ δουρί.  
 Ὡς τῷγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,  
 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας ἕϊσας  
 ἦϊε σύν τε Μενoitιάδῃ καὶ οἷς ἐτάροισιν·

Preparation is made for restoring Chryses to her father.

Ἀτρεΐδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
 ἐς δ' ἐρέτας ἔκρινεν ἑξήκοσιν, ἐς δ' ἐκατόμβην

war.—289. ἃ τιν' οὐ, &c., 'in which I am persuaded there is some one (i. e. Agamemnon) who will not obey him.'—291. προθέουσι, 'do they, therefore, allow him.' προθέω, another form of προτίθημι, in the sense of *suadeo*, *propono*, and thence *permitto*.—292. ὑποβλήδην, 'in reply;' the word refers to interrupting the speech of another by a hurried reply.—297. βάλλεο φρέσιν, "*Tu condita mente teneto*" (Æn. iii. 388), 'lay it to thy heart.'—299. ἀφέλεσθέ με, 'since even you who gave it, deprive me of it.' τῷ, unaccented = τινί.—302. εἰ δ' ἄγε, 'but come then, try,' a usual formula. εἰ, either the conditional particle with ellipse of βούλει, 'if you wish, try' (Eustath.) or imper. for εἶλα. πείρησαι, 1st aor. imper. πείρω.—303. ἐρώησαι, 'shall stream around. ρέω, 'Rhine,' 'Rhine,' &c. See B. L.—305. ἀνστήτην = ἀνεστήτην. The present of λύω is long, while the υ in λῦσις, λῦτος, &c., is short, being derived from a supposed 2nd aor.—306. ἕϊσας, see 468. The interpreters vary between the meanings of 'good,' 'strong ships' (ἕϊσος, from ἔϋς, *bonus*), and equal ships, equally balanced, floating fair on the water (ἕϊσος, *æquis*). Schol. ἰσοροίχους.

309. ἐς, 'selected them for the vessel,' lit. 'into the vessel.' ἐρέτας,

βῆσε θεῶν· ἀνὰ δὲ Χρυσήϊα καλλιπάρηον 310  
εἶσεν ἄγων. ἐν δ' ἀρχὴς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρα κέλευθα  
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλαν·  
ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας 315  
ταύρων ἠδ' αἰγῶν παρὰ θιν' ἁλὸς ἀτρυγέτοισι  
κνίσσῃ δ' οὐρανὸν ἵκεν, ἐλισσομένη περὶ καπνῷ.

Agamemnon by violence takes Briseis from the tent of Achilles.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατὸν οὐδ' Ἀγα-  
μέμνων  
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆι.  
ἀλλ' ὄγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρυνῶ θεράποντε.

Ἔρχεσθον κλισίην Πηληϊάδῃ Ἀχιλλῆος  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
εἰ δέ κε μὴ δώησιν, ἐγὼ δὲ κέν αὐτὸς ἐλῶμαι,  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
τῷ δ' ἀέκοντε βήτην παρὰ θιν' ἁλὸς ἀτρυγέτοισι,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκίσθην.  
τὸν δ' εὖρον παρὰ τε κλισίῃ καὶ νῇ μελαίνῃ  
ἡμενον· οὐδ' ἄρα τῷγε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
τῷ μὲν ταρβήσαντε καὶ αἰδομένῳ βασιλῆα,  
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἔρέοντο.  
αὐτὰρ ὁ ἔγνω ἦσιν ἐνὶ φρεσὶ, φώνησέν τε·

warriors who plied the oar; there were no special rowers. 312. ἐπὶ καλίσθῃ = "campus hyemalis" (Virg.)—315. ἔρδον. The Cod. Vat. has ἔρδον = sacra facere, but ἔρδον, simply facere.—316. ἀτρυγέτοισι. Payne Knight reads, 'enes generating,' 'inexhaustible' (a intens. and τρύγη = wine press, and thence the bottom) for Oceanus is styled ἀπάντων γένεσις.—321. ὀτρυνῶ, 'active,' 'eager,' from ὀτρίω = ὀτρύνω, ὀτρύνω.—322. ἐρχεσθον κλισίην, the accus. of locality, indicating the point to which they proceeded. There is no ellipse of εἰς.—323. χαρὰς ἔδοντε, 'holding by the hand.' ἀγέμεν = ἄγειν, contr. for ἀγίμεναι.—324. δώρησι, old Ionic for δώρῃ, 2nd aor. opt. εἶδωμι.—325. ῥίγιον, 'a cause of greater horror.' ῥίγιος, 'frigus' = φρίξ, 'horror.'—326. προΐει, imperf. προΐημι.

327. βήτην, Ionic for βήτην.—329. κλισίῃ, certainly not the 'tent' in the modern signif. of the term; it rather means 'hut' or 'kraal.' We learn from v. 385, and χ. 659, that these were built up of fir logs and thatched

Χαίρετε, κήρυκες. Διὸς ἄγγελοι ἦδ' ἐκ ἀνδρῶν,  
 ἄσσον ἴτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 δ' σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,  
 καὶ σφωῖν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἵποτε δ' αὐτε 340  
 χρεῖῳ ἐμείο γένηται αἰεκέα λαιγὸν ἀμῦναι  
 τοῖς ἄλλοις. ἦ γὰρ δγ' ὀλοῇσι φρεσὶ θύει·  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 δππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.  
 ὦς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπεΐθεθ' ἐταίρῳ· 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ' ἄγειν. τῷ δ' αὐτὶς ἵτην παρὰ νῆας Ἀχαιῶν·  
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς  
 δακρύσας, ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,  
 θιν' ἐφ' ἀλὸς πολιῆς, ὀρόων ἐπὶ οἶνοπα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

with reeds, and contained several compartments.—330. οὐδ' γήθησεν, 'litotes,' 'was deeply grieved.'—332. A writer in *Class. Jour.* (I. 1) thus punctuates:—"Τὼ μὲν ταρβήσαντε, καὶ αἰδομένῳ βασιλῆα Στῆτην. 'They dreaded Achilles, yet feared their own king, Agamemnon.'" But such an omission of the subject of *ταρβήσαντε* is not Homeric.—333. *ἦμιον*=*αἷς*, for *ν* *ephelc.* see Gr. *ὁ*, scil. Achilles.—335. *ἄσσον*, from *ἄγχι*, *ἄγξ*, 'bend of the arm' (*ἐγγυς*, *ἐν γυνῇ*).—336. *σφῶϊ*, 'you two,' 'vos duo,' see l. 8.—338. *μάρτυροι*. Although the *ν* in *μαρτυρομαι* is long, yet it becomes short in the 2nd aor., whence *μαρτύροι*. The general canon is that the quantity of all tenses and words derived from them is the same as that of the tense from which they come; see Clarke's elaborate note on the line. *ἔστων*=*sunto*; the var. lec. is *ἔστον*=*estote*. *τῷ δ' αὐτῷ*, 'hi ipsi,' i. e. 'the two chiefs.'—339. *πρὸς*, 'in the face of,' 'before.'—340. *ἀπηνέος*, 'ruthless,' *el* with subjunctive.—341. *χρεῖῳ*, nom., the usual form is *χρέω*.—342. *ὀλόῃσι*, a Lagaros line; the penult. is short in *χ*. 65. *ἐλκομένας τε νηοὺς ὀλοῇς*, whence *o* is long here by ictus or accent, not by *FF*.—343. *ἅμα*, &c. The Schol. and Eust. render *τὰ πρόσω* as 'the past,' *τὰ ὀπίσσω*, the future, 'quod miror' (H.).—350. *οἶνοψ*, 'dark,' of the dark hue of wine. Aristarch. reads *ἀπείρονα*: but this occurs only in *Od.* iv. 510, and there is adverbial. *πολιῆς*, 'foam covered,' "*canum mare*, ab albicante spuma" (H.). Others render 'ancient,' or 'old sea.'—351. *χεῖρας ὀρεγνύς*, i. e. 'towards the sea, the dwelling of Thetis.' The suppliant to a marine deity stretched his hand out towards the sea. (*Æn.* iv., "*ni palmas ponto tendens Cleonthus fuditque preces*," &c.) Some editions (as for instance that of Zenod.) have



Achilles supplicates his mother, Thetis, to avenge him. She promises, twelve days after the return of Zeus from Ethiopia, to procure revenge.

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,  
τιμὴν πέρ μοι ὀφέλλεν Ὀλύμπιος ἐγγυαλίξαι,  
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
ἦ γάρ μ' Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων 355  
ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

Ὡς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,  
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.  
καρπαλίμως δ' ἀνέδνυ πολίης ἀλός, ἥντ' ὁμίχλη·  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;  
ἐξαύδα, μὴ κεῦθε νόψ'· ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-  
λεὺς·  
οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω; 365  
ὥχόμεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱεὺς Ἀχαιῶν,

χεῖρας ἀναπτὰς, i. e. contraction for ἀναπετάσας, or from πτῆμι (πετάω).

352. περ . . . πέρ, i. e. 'to its full extent,' 'thoroughly.'—356. ἀπούρας, contr. for ἀπουρίσας, from ἀπαυρίζω for ἀφορίζω, or with H. and Buttm., from ἀποραω, ἀπαύραω, ἀπηυρα (aor. 1), whence ἀπαύρας = ἀπούρας.—357. A versus enoploticus, i. e. each hemistich consisting of two dactyls and a spondee; when the final syllable of each hemistich rhymes, it is called a Leonine line, from a monk Leo who composed such.—358. γέροντι, Dueb. comp. "*Grandævus Nereus*" (Georg. iv. 322).—361. κατέρεξεν, 'gently soothed him' with her hand, stroked him down, '*demulcit.*' ὀνόμαζεν, 'and spoke out,' *ὄνομα*, 'words,' 'statement,' *nomen*, noun.—363. ἵνα εἶδομεν, the indic. after ἵνα (*σχῆμα Κορινθιακόν*) implies certainty: "Equidem hæc et similia ex antiquo nondum satis grammaticæ constituto sermone mansisse puto" (H. cf. Ran. Arist. 919).—365. εἰδυῖη (*Φειδυῖη*) perf. mid. τίη from τι, lengthened form, or synes. of τὶ ἢ.—366. ἱερὴν, 'sacred,' 'majestic,' the usual epithet of anything large or splendid; it is applied to the body of guards in ix. 490.—367. The following lines are repeated from 13-16, 22-25. It is inferred that separate parts of these works were repeated in detached portions by several rhapsodes, and that hence arose the necessity of repeating former portions to serve as introductions, or give completeness to the portion recited.—368. δάσσαντο = ἐδάσαντο (from

ἐκ δ' ἔλον Ἀτρείδῃ Χρυσήϊδα καλλιπάρηρον.  
 Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370  
 ἦλθε θεὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,  
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντας Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375  
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,  
 αἰδεῖσθαι θ' ἱεῖρα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοιοῦτον δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἳ δέ νυ λαοὶ  
 θνησκον ἐπασσύτεροι· τὰ δ' ἐπύχετο κῆλα θεοῖο  
 πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἐκάτοιο· 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστάς,  
 ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηὶ θεῷ ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηῖος, τήν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περίσχεο παιδὸς ἔηος·  
 ἐλθοῦς Οὐλυμπόνδε, Δία λίσαι, εἵποτε δὴ τι  
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395  
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα

δάζω, 'to divide'). μετὰ σφίσι, pronouns preserve their accent after prepositions. μετὰ, only joined with dative by poets.—383. τὰ δέ, 'but these weapons of the deity,' &c. Some books have θνησκον, as if from Ἄολ. θναίσκω.—386. ἰλάσκεσθαι, see α'. 100.—388. δ, the demonst. for relative, usual with Homer.—393. περίσχεο=περίσχου, 2nd aor. imper. mid. περιέχω, 'throw thy arms around,' i. e. 'defend,' 'protect.' εἰ δύνασαι, 'since you have the power.' εἰ=quandoquidem. ἔηος, so it should be written, acc., Buttm. (not ἔηος), from εἴς, 'valiant,' &c., see B. L.—394. Δία, a long by ictuation. λίσαι, 1st aor. imp. λίσσομαι.—396. πολλάκι, &c., 'since oft have I heard you boasting in my father's house,' i. e. the house of Peleus. "Pelei autem

εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι  
 οἷη ἐν ἀθανάτοισιν αἰκέα λοιγὸν ἀμῦναι,  
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σύ τόνγ' ἐλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὦχ' ἐκατόγχειρον κολέσας' ἐς μακρὸν Ὀλυμπον,  
 δν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων' (ὁ γὰρ αὐτε βίη οὗ πατρὸς ἀμείνων)  
 ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων' 405  
 τὸν καὶ ὑπέδδισαν μάκαρες θεοί, οὐδὲ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζεο, καὶ λαβὲ γούνων,  
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἅλα ἔλσαι Ἀχαιοὺς,  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνῇ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

domum Thetis non reliquit post nuptias, quod fabulati sunt seniores" (H.)  
 σέο = σοῦ, accented because emphatic (Spitzn.)—397. Κρονίωνι. The  
 penult. of proper names in Homer are long only when the first syllable  
 of a foot, and consequently by ictus. *δτε*, 'I heard you stating, *what*  
*time* you said.'—399. ὅππότε. The Olympic deities are those lately ren-  
 dered subject to Zeus, Chronos having been expelled from his throne  
 and hurled down to Tartarus. The legend here mentioned belongs to the  
 class of myths making up the Titanomachia. The contest between the  
 older Pelasgian and elementary deities, and the mental (spiritual) or Do-  
 rian gods, being represented as a war of Titans (γηγενεῖς) against Zeus.  
 —402. μακρὸν Ὀλυμπον, as being a mountain; when Olympus indicates  
 the firmament, it has the epithet, *εὐρύς* (Sch. A.) *ἐκατόγχειρον*, the  
 symbolical manner of expressing powerful strength. "In Indorum re-  
 ligionibus hunc usum adhuc superesse novimus" (H.) *ὦχ'* = ὦκα, from  
 ὦκς.—403. Βριάρεων, a trisyllable, see line 1. The language of the  
 ancients is attributed to gods; of moderns, to men; or, perhaps, referring  
 to old poetic legends supposed to be inspired by the gods.—404. αἶτε, 'in  
 return,' like our 'again,' i. e. for he again was superior to his sire.—406.  
*οὐδ' ἔτι*, 'and never after.' Db. reads οὐδε τ', 'and they consequently  
 did not bind him.'—407. λαβὲ γούνων, 'clasp a portion of his knees,' the  
 genitive is usually preceded by the middle form λαβοῦ.—408. αἱ κέν  
 πως, 'if possibly by any means.' ἐπὶ Τρώεσσιν ἀρῆξαι, 'moreover to  
 aid the Trojans.' ἐπὶ, adverb. Some exp. by tmesis for ἐπαρῆξαι.—  
 409. ἔλσαι, syncop. form for ἐλασαι, from ἐλαύνω (ἐλάω), but ἔλσαι  
 from ἔλω, Æol. fut. ἔλσω.—410. κτεινομένους, 'while suffering slaughter,'  
 pres. part.—412. ἄτη, 'infatuation,' 'judicial blindness.' ἄτη in Homer  
*is*:—1. The spirit of wrong or passion. 2. The crime prompted by it.

Τὸν δ' ἡμεῖβεν ἔπειτα θέτις κατὰ δάκρυ χέουσα·  
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκοῦσα!  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμων 415  
 ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δῆν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ,  
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθεται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυνόροισιν,  
 μῆνι Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
 Ζεὺς γὰρ ἐς Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας  
 χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὐτίς ἐλεύσεται Οὐλυμπόνδε. 425

3. Infatuation or blindness of heart, produced either by 1 or 2; and, 4. The astounding sense of guiltiness.—413. κατὰ δάκρυ χέουσα, 'pouring the tears downwards,' adverbial use of κατὰ.—414. αἰνὰ = αἰνῶς, acc. plur.—415. αἶθε and its sister form αἶθε are formed from εἶ (in the sense of utinam), as is shown by the accent. These formulæ optandi are in reality elliptical ('if so and so should occur, then I should be happy' &c.); when joined to past tenses of indic., the wish is incapable of being fulfilled, and such a wish the Latins would express by the plup. perf. subj., 'utinam saluus esses,' 'which you are not.'—416. αἶσα, here 'destiny of life,' i. e. life itself. αἶω (αἰο) αἶνος, 'fatum,' for: the pronounced will of providence. μίνυνθα (μινύω, 'minus'), used here as a predicate.—418. τῷ = τούτῳ, 'wherefore,' lit. 'by this.' ἔπλεο, contr. Ionic form for ἐπέλεσο (ἐπέλου) πέλομαι.—420. ἀγάννιφον, again Olympus is a mountain.—423. The usual explanation of this festival is, that the Ethiopians lived on the lower bank of the Nile. When the river spread its inundation they removed to the higher side, carrying with them the statues of their gods, before which they placed sacrifices, &c., during the period of the inundation. This sacrifice is alluded to in Od. α'. 22, concerning Neptune. "Olim etiam deos in suis festis et sacris in hominum conspectum venisse fabulati sunt poëtæ. Ita Juno prætexit causam profectionis suæ (Π. ξ'. 200) se ad Oceanum tendere." An astronomical explanation of the legend is proposed by Gatterer:—"The sun yearly tends considerably towards the southern boundaries of Egypt, i. e. approaches the Ethiopians: but there are twelve signs of the Zodiac hieroglyphically described as twelve gods; these follow the sun in a certain order," &c. Ὠκεανός is the Homeric river which is supposed to flow round the earth, &c., an idea refuted by Herod. ii. 21, 23, &c., see Coleridge, Introd. ἐς Ὠκεανὸν μετ'. ἐς is joined to persons, μετὰ to place. Another reading is κατὰ δαῖτα, but that would mean, "ad cibum sibi parandum exire" (Spitzn.).—424. χθιζός, 'hactenus,' used in the nom. to express lapse of time, adverbially: "Æneas non minus ma-

Φηροσὶν ὀρεσκήοισι, καὶ ἐκπάγλως ἀπόλεσαν·  
καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,  
τηλόθεν ἐξ ἀπίης γαίης· καλέσαντο γὰρ αὐτοί· 270  
καὶ μαχόμεν κατ' ἐμ' αὐτὸν ἐγὼ· κείνοισι δ' ἂν οὔτις  
τῶν, οἳ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο.  
καὶ μὲν μὲν βουλέων ξύνιον, πείθοντό τε μύθῳ.  
ἀλλὰ πίθεσθε καὶ ὕμμες· ἐπεὶ πείθεσθαι ἄμεινον.  
μήτε σὺ τόνδ', ἀγαθὸς περ ἐὼν, ἀποαίρεο κούρην, 275  
ἀλλ' ἔα, ὥς οἱ πρῶτα δόσαν γέρας ὕιες Ἀχαιῶν·  
μήτε σύ, Πηλεΐδῃ, ἔθελ' ἐριζέμεναι βασιλῆϊ  
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Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγα- 285  
μέωνων·

ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.  
ἀλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων,  
πάντων μὲν κρατέειν ἐθέλει, πάντεσσι δ' ἀνάσσειν,

Hes. 182.—268. The equine form of the Centaurs is unknown to Homer, and probably was adopted from Egypt at a later age. *φῆρες*=*feræ*; the digamma causes the word to have another form, *θηρῆς*, as *φλίψεται* for *θλίψεται*.—270. *ἀπίης*, 'distant.' Buttm. contends that as a proper name the *α* is long; when merely an adjective, 'distant' (*ἀπό*), the *α* is short. This rule does not hold good with Sophocl., *Œd. Col.* 1654, B. L.—272. *μαχέοιτο*, from *μαχέομαι*, fut. *μαχέσσομαι*.—273. Some read *ξύνιον*=*ξυνίσαν*, from *ξυνίημι*, Schol. *ξύνιον*.—275. *περ*, 'although,' 'even though powerful'.—276. *ἀλλ' ἔα*, scil. *αὐτὸν ἔχειν τὸ γέρας*, ὥς, &c., or *αὐτήν*, 'leave her alone'.—277. *ἐθέλ'*. So written, for Homer always uses the form *ἐθέλω*, never *θέλω*.—278. *ἔμμορε*, 2nd fut. *μέιρομαι*=*aufero portionem* seu sortem, *μόρον* vel *μοῖραν*.—279. *ὁμοίης*, i. e. 'equal to that of Agamemnon'.—279. *σκηπτοῦχος*. Cf. 'And Moloch, sceptred king, stood up' (*Milt. P. L.* ii. 43).—280. *θεά*, i. e. 'physical power.' *φέρτερος*, 'higher in authority'.—See Aristoph. *Ran.* 856. *μένος* is the rage of Agamemnon openly expressed; *χόλος* his unexpressed and secret resentment. 284. *ἔρκος*, 'a defence against'.

πᾶσι δὲ σημαίνειν, ἃ τιν' οὐ πείσεσθαι οὔτω.  
 εἰ δέ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἔοντες, 290  
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 ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,  
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 ἄλλοισιν δὴ ταῦτ' ἐπιτέλλεο, μὴ γὰρ ἔμοιγε 295  
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 χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης,  
 οὔτε σοί, οὔτε τῷ ἄλλῳ, ἐπεὶ μ' ἀφέλεσθέ γε δόντες·  
 τῶν δ' ἄλλων, ἃ μοι ἐστι θοῇ παρὰ νηὶ μελαίνῃ, 300  
 τῶν οὐκ ἄν τι φέροις ἀνελὼν ἀκοντος ἐμῆο.  
 εἰ δ', ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἶδε·  
 αἰψά τοι αἶμα κελαινὸν ἐρώησει περὶ δουρί.  
 ὣς τῷγ' ἀντιβίοισι μαχησαμένῳ ἐπέεσσιν,  
 ἀνστήτην· λῦσαν δ' ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν. 305  
 Πηλεΐδης μὲν ἐπὶ κλισίας καὶ νῆας εἵσας  
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Preparation is made for restoring Chryses to her father.

Ἀτρείδης δ' ἄρα νῆα θοὴν ἄλαδε προέρυσσεν,  
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βῆσε θεῶ· ἀνὰ δὲ Χρυσήϊδα καλλιπάρηον 310  
εἶσεν ἄγων. ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσσεύς.

Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὕγρὰ κέλευθα·  
λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.  
οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον·  
ἔρδον δ' Ἀπόλλωνι τελέεσσας ἐκατόμβας 315  
ταύρων ἠδ' αἰγῶν παρὰ θιν' ἄλδος ἀτρυγέτοιο·  
κνίσση δ' οὐρανὸν ἴκεν, ἐλισσομένη περὶ καπνῶ.

Agamemnon by violence takes Briseis from the tent of Achilles.

Ὡς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγα-  
μέμνων  
λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλλῆϊ.  
ἀλλ' ὅγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν, 320  
τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε.

Ἐρχεσθον κλισίην Πηληϊάδew Ἀχιλλῆος·  
χειρὸς ἐλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·  
εἰ δέ κε μὴ δώρῃσιν, ἐγὼ δὲ κέν αὐτὸς ἔλωμαι,  
ἐλθὼν σὺν πλεόνεσσι· τό οἱ καὶ ῥίγιον ἔσται. 325

Ὡς εἰπὼν προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
τῷ δ' ἀέκοντε βήτην παρὰ θιν' ἄλδος ἀτρυγέτοιο,  
Μυρμιδόνων δ' ἐπὶ τε κλισίας καὶ νῆας ἰκέσθην.  
τὸν δ' εὖρον παρά τε κλισίῃ καὶ νηϊ μελαίνῃ  
ἤμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλλεύς. 330  
τὼ μὲν ταρβήσαντε καὶ αἰδομένω βασιλῆα,  
στήτην, οὐδέ τί μιν προσεφώνεον, οὐδ' ἔρεοντο.  
αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·

'warriors who plied the oar;' there were no special rowers. 312. ὕγρὰ κέλευθα = "*campos liquentes*" (Virg.)—315. ἔρδον. The Cod. Vat. has ἔρδον = *sacra facere*, but ἔρδον, simply *facere*.—316. ἀτρυγέτοια. Payne Knight renders, 'ever generating,' 'inexhaustible' (*a* intens. and *τρύγη* = wine lees, and thence the *bottom*) for Oceanus is styled *ἀπάντων γένεσις*.—321. ὀτρηρῶ, 'active,' 'eager,' from *ὀτρεῶ* = *ὀτρεύω*, *ὀτρύνω*.—322. ἔρχεσθον κλισίην, the accus. of locality, indicating the point to which they preceded. There is no ellipse of *εἰς*.—323. χειρὸς ἐλόντε, 'holding by the hand.' ἀγέμεν = *ἄγειν*, contr. for *ἀγίμεναι*.—324. δώρῃσι, old Ionic for *δοίῃ*, 2nd aor. opt. *δίδωμι*.—325. ῥίγιον, 'a cause of greater horror.' ῥίγος, '*frigus*' = *φρίξ*, '*horror*'.—326. προΐει, imperf. *προΐημι*.—327. βήτην, Ionic for *βήτην*.—329. κλισίῃ, certainly not the 'tent' in the modern signif. of the term; it rather means 'hut' or 'kraal.' We learn from *ω*. 385, and *χ*. 659, that these were built up of fir logs and thatched

Χαίρετε, κήρυκες. Διὸς ἄγγελοι ἦδ' αὖ καὶ ἀνδρῶν,  
 ἄσσον ἵτ'· οὔτι μοι ὕμμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων, 335  
 δ σφῶϊ προΐει Βρισηΐδος εἵνεκα κούρης.  
 ἀλλ' ἄγε, Διογενὲς Πατρόκλεις, ἔξαγε κούρην,  
 καὶ σφῶιν δὸς ἄγειν. τῷ δ' αὐτῷ μάρτυροι ἔστων  
 πρὸς τε θεῶν μακάρων, πρὸς τε θνητῶν ἀνθρώπων,  
 καὶ πρὸς τοῦ βασιλῆος ἀπηνέος, εἶποτε δ' αὐτε 340  
 χρεῖῳ ἐμείο γένηται ἀεικέα λοιγὸν ἀμύναι  
 τοῖς ἄλλοις. ἦ γὰρ δγ' ὀλοῇσι φρεσὶ θύει·  
 οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω,  
 δππως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.  
 ὧς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ· 345  
 ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,  
 δῶκε δ' ἄγειν. τῷ δ' αὐτὶς ἵτην παρὰ νῆας Ἀχαιῶν·  
 ἦ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν.—Αὐτὰρ Ἀχιλλεὺς  
 δακρύσας, ἐτάρων ἄφαρ ἔξετο νόσφι λιασθεῖς,  
 θιν' ἐφ' ἁλὸς πολίης, ὀρόων ἐπὶ οἴνοπα πόντον· 350  
 πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·

with reeds, and contained several compartments.—330. οὐδ' γήθησεν, 'litotes,' 'was deeply grieved.'—332. A writer in *Class. Jour.* (I. 1) thus punctuates:—"Τὼ μὲν ταρβήσαντε, καὶ αἰδομένῳ βασιλῆᾳ Στῆτην. 'They dreaded Achilles, yet feared their own king, Agamemnon.'" But such an omission of the subject of *ταρβήσαντε* is not Homeric.—333. ἦσιν = αἷς, for ν ephelc. see Gr. δ, scil. Achilles.—335. ἄσσον, from ἄγχι, ἄγξ, 'bend of the arm' (ἐγγυς, ἐν γυῖ).—336. σφῶϊ, 'you two,' 'vos duo,' see l. 8.—338. μάρτυροι. Although the ν in *μαρτυρομαι* is long, yet it becomes short in the 2nd aor., whence *μαρτυροί*. The general canon is that the quantity of all tenses and words derived from them is the same as that of the tense from which they come; see Clarke's elaborate note on the line. ἔστων = *sunto*; the var. lec. is ἔστον = *estote*. τῷ δ' αὐτῷ, 'hi ipsi,' i. e. 'the two chiefs.'—339. πρὸς, 'in the face of,' 'before.'—340. ἀπηνέος, 'ruthless.' el with subjunctive.—341. χρεῖῳ, nom., the usual form is χρέω.—342. ὀλοῇσι, a Lagaros line; the penult. is short in χ. 65. ἐλκομένας τε νηοὺς ὀλοῇς, whence ο is long here by ictus or accent, not by FF.—343. ἅμα, &c. The Schol. and Eust. render τὰ πρόσω as 'the past,' τὰ ὀπίσσω, the future, 'quod miror' (H.).—350. οἴνοψ, 'dark,' of the dark hue of wine. Aristarch. reads ἀπείρονα: but this occurs only in *Od.* iv. 510, and there is adverbial. πολίης, 'foam covered,' "*canum mare*, ab albicante spuma" (H.) Others render 'ancient,' or 'old sea.'—351. χεῖρας ὀρεγνύς, i. e. 'towards the sea, the dwelling of Thetis.' The suppliant to a marine deity stretched his hand out towards the sea. (*Æn.* iv., "*ni palmas ponto tendens Cleanthus fudissetque preces*," &c.) Some editions (as for instance that of Zenod.) have

Achilles supplicates his mother, Thetis, to avenge him. She promises, twelve days after the return of Zeus from Ethopia, to procure revenge.

Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἔοντα,  
τιμὴν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,  
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.  
ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων 355  
ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας·

ὣς φάτο δακρυχέων· τοῦ δ' ἔκλυε πότνια μήτηρ,  
ἡμένη ἐν βένθεσσιν ἀλὸς παρὰ πατρὶ γέροντι.  
καρπαλίμως δ' ἀνέδνυ πολίης ἀλός, ἥντ' ὁμίχλη·  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος, 360  
χειρὶ τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Τέκνον, τί κλαίεις; τί δέ σε φρένας ἔκετο πένθος;  
ἐξαύδα, μὴ κεύθε νόψ' ἵνα εἶδομεν ἄμφω.

Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλ-  
λεύς·

οἶσθα· τίη τοι ταῦτ' εἰδυῖη πάντ' ἀγορεύω; 365  
ψόχομεθ' ἐς Θήβην, ἱερὴν πόλιν Ἡετίωνος,  
τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·  
καὶ τὰ μὲν εὖ δάσσαντο μετὰ σφίσιν υἱῆς Ἀχαιῶν,

χεῖρας ἀναπτὰς, i. e. contraction for ἀναπετάσας, or from πτῆμα (πετάω).

352. περ . . . πέρ, i. e. 'to its full extent,' 'thoroughly.'—356. ἀπούρας, contr. for ἀπουρίσας, from ἀπαυρίζω for ἀφορίζω, or with H. and Buttm., from ἀποραω, ἀπαύραω, ἀπηυρα (aor. 1), whence ἀπαύρας = ἀπούρας.—357. A versus enoploticus, i. e. each hemistich consisting of two dactyls and a spondee; when the final syllable of each hemistich rhymes, it is called a Leonine line, from a monk Leo who composed such.—358. γέροντι, Dueb. comp. "*Grandævus Nereus*" (Georg. iv. 322).—361. κατέρεξεν, 'gently soothed him' with her hand, stroked him down, '*denuclit*.' ὀνόμαζεν, 'and spoke out,' ὀνομα, 'words,' 'statement,' *nomen*, noun.—363. ἵνα εἶδομεν, the indic. after ἵνα (σχῆμα Κορινθιακόν) implies certainty: "Equidem hæc et similia ex antiquo nondum satis grammaticæ constituto sermone mansisse puto" (H. cf. Ran. Arist. 919).—365. εἰδυῖη (*Φειδυῖη*) perf. mid. τίη from τι, lengthened form, or synes. of τι ἢ.—366. ἱερὴν, 'sacred,' 'majestic,' the usual epithet of anything large or splendid; it is applied to the body of guards in ix. 490.—367. The following lines are repeated from 13-16, 22-25. It is inferred that separate parts of these works were repeated in detached portions by several rhapsodes, and that hence arose the necessity of repeating former portions to serve as introductions, or give completeness to the portion recited.—368. δάσσαντο = ἰδάσαντο (from

ἐκ δ' ἔλον Ἀτρεΐδῃ Χρυσήϊδα καλλιπάρῃον.  
 Χρύσης δ' αὖθ', ἱερεὺς ἑκατηβόλου Ἀπόλλωνος, 370  
 ἦλθε θαὸς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,  
 λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,  
 στέμματα ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος  
 χρυσέῳ ἀνὰ σκήπτρῳ, καὶ ἐλίσσετο πάντα Ἀχαιοὺς,  
 Ἀτρεΐδα δὲ μάλιστα δύω, κοσμήτορε λαῶν. 375  
 ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί,  
 αἰδεῖσθαι θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·  
 ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ,  
 ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.  
 χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων 380  
 εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.  
 ἦκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ  
 θνήσκον ἐπασσύτεροι· τὰ δ' ἐπ' ᾧχετο κῆλα θεοῖο  
 πάντῃ ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις  
 εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο· 385  
 αὐτίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι·  
 Ἀτρεΐωνα δ' ἔπειτα χόλος λάβεν· αἵψα δ' ἀναστάς,  
 ἠπέλιπεν μῦθον, ὃ δὴ τετελεσμένος ἐστίν.  
 τὴν μὲν γὰρ σὺν νηὶ θεῶν ἐλίκωπες Ἀχαιοὶ  
 ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι· 390  
 τὴν δὲ νέον κλισίῃθην ἔβαν κήρυκες ἄγοντες  
 κούρην Βρισηΐδος, τὴν μοι δόσαν νῆες Ἀχαιῶν.  
 ἀλλὰ σύ, εἰ δύνασαι γε, περισχεο παιδὸς ἔηος·  
 ἐλθοῦς· Οὐλυμπόνδε, Δία λίσαι, εἴποτε δὴ τι  
 ἦ ἔπει ὦνησας κραδίην Διός, ἥε καὶ ἔργῳ. 395  
 πολλάκι γάρ σεο πατρὸς ἐνὶ μεγάροισιν ἄκουσα

δάζω, 'to divide'). μετὰ σφίσι, pronouns preserve their accent after prepositions. μετὰ, only joined with dative by poets.—383. τὰ δέ, 'but these weapons of the deity,' &c. Some books have θνήσκον, as if from Ἄολ. θναίσκω.—386. ἰλάσκεσθαι, see α'. 100.—388. εἰ, the demonst. for relative, usual with Homer.—393. περισχεο=περίσχον, 2nd aor. imper. mid. περιέχω, 'throw thy arms around,' i. e. 'defend,' 'protect.' εἰ δύνασαι, 'since you have the power.' εἰ=quandoquidem. ἔηος, so it should be written, acc., Buttm. (not ἔηος), from εἴς, 'valiant,' &c., see B. L.—394. Διᾷ, a long by ictuation. λίσαι, 1st aor. imp. λίσσομαι.—396. πολλάκι, &c., 'since oft have I heard you boasting in my father's house,' i. e. the house of Peleus. "Pelei autem

εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι  
 οἷη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,  
 ὅππότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,  
 Ἥρη τ' ἡδὲ Ποσειδάων καὶ Παλλὰς Ἀθήνη. 400  
 ἀλλὰ σύ τόνγ' ἔλθοῦσα, θεά, ὑπελύσας δεσμῶν,  
 ὦχ' ἑκατόγχειρον κολέσας' ἐς μακρὸν Ὀλυμπον,  
 ὃν Βριάρεων καλέουσι θεοί, ἄνδρες δέ τε πάντες  
 Αἰγαίων (ὁ γὰρ αὐτε βίη οὗ πατρὸς ἀμείνων)  
 ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων· 405  
 τὸν καὶ ὑπέδδεισαν μάκαρες θεοί, οὐδὲ τ' ἔδησαν.  
 τῶν νῦν μιν μνήσασα παρέζο, καὶ λαβὲ γούνων,  
 αἱ κέν πως ἐθέλῃσιν ἐπὶ Τρώεσσιν ἀρῆξαι,  
 τοὺς δὲ κατὰ πρύμνας τε καὶ ἄμφ' ἅλα ἔλσαι Ἀχαιοὺς,  
 κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος, 410  
 γυνὴ δὲ καὶ Ἀτρεΐδης εὐρυκρείων Ἀγαμέμνων  
 ἦν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν.

domum Thetis non reliquit post nuptias, quod fabulati sunt seniores" (H.)  
 σο = σοῦ, accented because emphatic (Spitzn.)—397. Κρονίωνι. The  
 penult. of proper names in Homer are long only when the first syllable  
 of a foot, and consequently by ictus. *στε*, 'I heard you stating, *what*  
*time* you said.'—399. ὅππότε. The Olympic deities are those lately ren-  
 dered subject to Zeus, Chronos having been expelled from his throne  
 and hurled down to Tartarus. The legend here mentioned belongs to the  
 class of myths making up the Titanomachia. The contest between the  
 older Pelasgian and elementary deities, and the mental (spiritual) or Do-  
 rian gods, being represented as a war of Titans (γηγενεῖς) against Zeus.  
 —402. μακρὸν Ὀλυμπον, as being a mountain; when Olympus indicates  
 the firmament, it has the epithet, *εὐρύς* (Sch. A.) *ἑκατόγχειρον*, the  
 symbolical manner of expressing powerful strength. "In Indorum re-  
 ligionibus hunc usum adhuc superesse novimus" (H.) *ὦχ'* = *ὦκα*, from  
*ὦκς*.—403. Βριάρεων, a trisyllable, see line 1. The language of the  
 ancients is attributed to gods; of moderns, to men; or, perhaps, referring  
 to old poetic legends supposed to be inspired by the gods.—404. *αὐτε*, 'in  
 return,' like our 'again,' i. e. for he again was superior to his sire.—406.  
*οὐδ'* *ἔτι*, 'and never after.' Db. reads *οὐδε τ'*, 'and they consequently  
 did not bind him.'—407. *λαβὲ γούνων*, 'clasp a portion of his knees,' the  
 genitive is usually preceded by the middle form *λαβοῦ*.—408. *αἱ κέν*  
*πως*, 'if possibly by any means.' *ἐπὶ Τρώεσσιν ἀρῆξαι*, 'moreover to  
 aid the Trojans.' *ἐπὶ*, adverb. Some exp. by tmesis for *ἐπαρῆξαι*.—  
 409. *ἔλσαι*, syncop. form for *ἐλασαι*, from *ἐλαύνω* (*ἐλάω*), but *ἔλσαι*  
 from *ἐλω*, Æol. fut. *ἔλσω*.—410. *κτεινομένους*, 'while suffering slaughter,'  
 pres. part.—412. *ἄτη*, 'infatuation,' 'judicial blindness.' *ἄτη* in Homer  
*is*:—1. The spirit of wrong or passion. 2. The crime prompted by it.

Τὸν δ' ἡμίβητ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα·  
 ὦ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον, αἰνὰ τεκούσα!  
 αἶθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων 415  
 ἦσθαι· ἐπεὶ νύ τοι αἴσα μίνυνθά περ, οὔτι μάλα δὴν·  
 νῦν δ' ἅμα τ' ὠκύμορος καὶ οἷζυρὸς περὶ πάντων  
 ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισιν.  
 τοῦτο δέ τοι ἐρέουσα ἔπος Διὶ τερπικεραύνῳ,  
 εἰμ' αὐτῇ πρὸς Ὀλυμπον ἀγάννιφον, αἶ κε πίθηται. 420  
 ἀλλὰ σὺ μὲν νῦν νηυσὶ παρήμενος ὠκυπόροισιν,  
 μῆνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.  
 Ζεὺς γάρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπίας  
 χθιζὸς ἔβη μετὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο·  
 δωδεκάτῃ δέ τοι αὖτις ἐλεύσεται Οὐλυμπόνδε. 425

3. Infatuation or blindness of heart, produced either by 1 or 2; and, 4. The astounding sense of guiltiness.—413. κατὰ δάκρυ χέουσα, 'pouring the tears downwards,' adverbial use of κατὰ.—414. αἰνὰ = αἰνῶς, acc. plur.—415. αἶθ' and its sister form αἶθε are formed from εἶ (in the sense of utinam), as is shown by the accent. These formulæ optandi are in reality elliptical ('if so and so should occur, then I should be happy' &c.); when joined to past tenses of indic., the wish is incapable of being fulfilled, and such a wish the Latins would express by the plup. perf. subj., 'utinam saluus esses,' 'which you are not.'—416. αἴσα, here 'destiny of life,' i. e. life itself. αἶω (αἰο) αἶνος, 'fatum,' for: the pronounced will of providence. μίνυνθα (μίνύω, 'minus'), used here as a predicate.—418. τῷ = τούτῳ, 'wherefore,' lit. 'by this.' ἔπλεο, contr. Ionic form for ἐπέλεσο (ἐπέλου) πέλομαι.—420. ἀγάννιφον, again Olympus is a mountain.—423. The usual explanation of this festival is, that the Ethiopians lived on the lower bank of the Nile. When the river spread its inundation they removed to the higher side, carrying with them the statues of their gods, before which they placed sacrifices, &c., during the period of the inundation. This sacrifice is alluded to in Od. α'. 22, concerning Neptune. "Olim etiam deos in suis festis et sacris in hominum conspectum venisse fabulati sunt poëtæ. Ita Juno prætexit causam profectionis suæ (Il. ξ'. 200) se ad Oceanum tendere." An astronomical explanation of the legend is proposed by Gatterer:—"The sun yearly tends considerably towards the southern boundaries of Egypt, i. e. approaches the Ethiopians: but there are twelve signs of the Zodiac hieroglyphically described as twelve gods; these follow the sun in a certain order," &c. Ὀκεανός is the Homeric river which is supposed to flow round the earth, &c., an idea refuted by Herod. ii. 21, 23, &c., see Coleridge, *Introd.* ἐς Ὀκεανὸν μετ'. ἐς is joined to persons, μετὰ to place. Another reading is κατὰ δαῖτα, but that would mean, "ad cibum sibi parandum exire" (Spitzn.).—424. χθιζός, 'hactenus,' used in the nom. to express lapse of time, adverbially: "Æneas non minus ma-

καὶ τότε ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,  
καί μιν γουνάσομαι, καί μιν πείσεσθαι οἶω.

The narrative of the return of Briseis, and description of the sacrifice to Apollo.

Ὡς ἄρα φωνήσας ἀπεβήσετο· τὸν δ' ἔλιπ' αὐτοῦ  
χωόμενον κατὰ θυμὸν, ἐϋζώνοιο γυναικός,  
τὴν ῥά βίη ἀέκοντος ἀπηύρων.—Αὐτὰρ Ὀδυσσεὺς 430  
εἰς Χρύσην ἵκανε, ἄγων ἱερὴν ἐκατόμβην.  
οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,  
ἰστία μὲν στείλαντο, θέσαν δ' ἐν νηὶ μελαίνῃ  
ἰστὸν δ' ἰστοδόκη πέλασαν, προτόνοισιν ὑφέντες,  
καρπαλίμως· τὴν δ' εἰς ὄρμον προέρυσσαν ἑρεμοῖς. 435  
ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν·  
ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·  
ἐκ δ' ἐκατόμβην βῆσαν ἐκηβόλῳ Ἀπόλλωνι·  
ἐκ δὲ Χρυσῆς νηὸς βῆ ποντοπόροιο.  
τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεύς, 440  
πατρὶ φίλῳ ἐν χερσὶ τίθει, καί μιν προσέειπεν·  
ὦ Χρῦση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,  
παῖδά τε σοὶ ἀγέμεν, Φοῖβ' ἱερὴν ἐκατόμβην  
ῥέξαι ὑπὲρ Δαναῶν, ὅφρ' ἱλασόμεσθα ἄνακτα,  
ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν. 445

*tutinus* (Virg.)—426. χαλκοβατής, 'firm as brass,' therefore everlasting, or adorned with plates of brass, in the way ancient palaces were adorned. The pieces of bronze by which these brazen plates were fastened still remain in the treasury of the Atreidae at Mycenæ, hence "*turris ahenea*" (Hor.) δῶ, not a contr. for δῶμα, but a distinct word. Crates, and in general the Alexandrine Gr., made these verses hypermeter, and hence Virgil admits such into his poetry.—427. πείσεσθαι οἶω, scil. ἐμοί, 'he will be persuaded by me.'—428. ἀπεβήσετο, Epic. aor., see B. L.

430. βίη ἀέκοντος, thus join; ἀφαιράω does not govern a genitive.—434. προτόνοις, 'halyards,' or 'stays,' ropes extending from the mast to the prow of the vessel.—435. ὄρμος, = the anchorage. προέρυσσαν, vulg., but προερέειν ἑρεμοῖς, "erit remis protrahere," but how a ship could be drawn by oars is not so plain. Spitzner reads, προερίσαν.—436. πρυμνήσια, adjunct. used substantively, 'cables,' by which the stern of the ship was moored to shore (Lat. *ancorale, ora*). ἰστοδόκη, the props, beds, or stay against which the mast was placed when lowered (Eust.) εὐναί, 'the large stones to which the vessel was fastened by way of anchor when her stay was short.' ὑφέντες. 'Zenodotes est lectio et probanda; nam, ὑφένται, demittuntur vela et malus cum antennis' (H.)—

ὦς εἰπὼν ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων  
 παῖδα φίλην· τοὶ δ' ὤκα θεῶ κλειτὴν ἐκατόμβην  
 ἐξείης ἔστησαν εὐδμητον περὶ βωμόν·  
 χερνύσαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.  
 τοῖσιν δὲ Χρύσης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 450

Κλυθὶ μὲν, Ἀργυρότοξ', ὅς Χρύσην ἀμφιβέβηκας,  
 Κίλλαν τε Ζαθέην, Τενέδοιό τε Ἴφι ἀνάσσεις!  
 ἦρῃ μὲν ποτ' ἐμεῦ πάρος ἔκλυες ἐνζαμένοιο,  
 τίμησας μὲν ἐμέ, μέγα δ' ἵψας λαὸν Ἀχαιῶν·  
 ἦδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήνηνον ἐέλωρ· 455  
 ἦδῃ νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.

ὦς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων.  
 αὐτὰρ ἐπεὶ ρ' εὐξάντο, καὶ οὐλοχύτας προβάλλοντο,  
 αὔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν καὶ ἔδειραν,  
 μηρούς τ' ἐξέταμον, κατὰ τε κνίσσῃ ἐκάλυσαν, 460  
 δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.  
 καίῃ δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἶθοπα οἶνον  
 λείβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.  
 αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχχ' ἐπάσαντο,  
 μίστυλλον τ' ἄρα τᾶλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν, 465  
 ὥπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.  
 αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,

438. βῆσαν, 'active.'—444. The first syll. of ἰλάσσομαι, ἴλαος, ἰλαό-μαι, is short, but ἰλ long here by ictus, see α'. 100.—448. ἔστησαν, 'they placed;' the 1st aor. and 1st fut. of ἵσθῃμι, are active.—449. οὐλο-χύτας, 'bruised barley,' ἀλέω, ἔλω, *molo, mola*, see B. L. ἀνέλοντο, 'to raise the bruised meal above, and then sprinkle it on the head of the victim.'—454. ἵψας, contr. form (Ionic) for ἵψασο = ἵψω, 2nd sing. 1st aor. mid. ἵπτομαι.—459. The Æolians alone used the five-pronged sacrificial fork (πέμπε. Æol. for πέντε), and never sacrificed the loins, ὀσφύν, but cut away from them the thighs; hence, some have inferred the Æolic origin of Homer; see Mull. Lat. Gr. chap. v.—462. In sacrificing they cut out the thighs, the only part actually burned; then wrapped them in fat above and below, δίπτυχα ποιήσαντες, in order that they might burn clearly and rapidly; on these they threw small pieces taken from every portion of the animal, to represent the whole as consecrated (Eust. and Schol.)—464. πάσασθαι, 'to taste,' πάσασθαι, 'to possess.' κατεκάη, 2nd aor. pass. σπλάγχχα, 'viscera,' i. e. 'heart,' 'lungs,' &c.—465. ἄρα τ' ἄλλα. This τ' is the article τα.—466. ἐρύσαντο πάντα, 'drew the spits wholly from them.'—467. τετύκοντο, 'Ionic redupl.' of root syll. for ἐτύκοντο, 2nd aor. τεύχω, 'to prepare, arrange,' 'prepare for themselves.'



δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης.  
 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο,  
 κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο· 470  
 νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσσιν.  
 οἱ δὲ πανημέριοι μολπῇ θεὸν ἰλάσκοντο,  
 καλὸν αἰδούντες παίηονα, κοῦροι Ἀχαιῶν,  
 μέλποντες Ἑκάεργον· ὃ δὲ φρένα τέρπει· ἀκούων.  
 Ἥμος δ' ἥελιος κατέδυν, καὶ ἐπὶ κνέφας ἦλθεν, 475  
 δὴ τότε κοιμήσαντο παρὰ πρυμνήσια νηός.  
 ἥμος δ' ἠριγένεια φάνη ρόδοδάκτυλος Ἥως,  
 καὶ τότε ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν·  
 τοῖσιν δ' ἴκμενον οὖρον ἱεὶ ἐκάεργος Ἀπόλλων.  
 οἱ δ' ἴστον στήσαντ', ἀνά θ' ἰστία λευκὰ πέτασσαν· 480  
 ἐν δ' ἄνεμος πρῆσεν μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 στεῖρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·  
 ἢ δ' ἔθεεν κατὰ κῦμα, διαπρήσσουσα κέλευθον.  
 αὐτὰρ ἐπεὶ ῥ' ἴκοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν,  
 νῆα μὲν οἶγε μέλαιναν ἐπ' ἡπείροιο ἔρυσσαν 485  
 ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἔρματα μακρὰ τάνυσσαν·  
 αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τε.—  
 Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισιν,  
 Διογενῆς Πηλέος υἱὸς, πόδας ὠκὺς Ἀχιλλεύς·

—469. ἔρον, Virg.: "*Postquam exempta fames amorque compressus edendi*."—470. "Crowned high with wine" (Cowp.) Cf. Milt.: "And their flowing cups with pleasant liquors crowned" (Par. L. v. 445). Virg. renders, "*Vina coronant*," and "*cratera corona induit*," confounding his own times with the heroic.—471. ἐπαρξάμενοι, 'having first drawn the wine from the vase or crater into smaller cups' (δεπ), for the purpose of libation; see B. L. The Schol. interpret by σπείσαντες, "at non pueri libabant, sed convivæ qui poculo sibi præbito libant" (H.) Dueb. renders, "to present the cups with a gesture of libation."—472. πανημέριοι, i. e. "the whole remaining portion of the day."—479. ἴκμενον, either a wind which blew steadily, progressing regularly, ἰκνεῖσθαι—or (ἴκμας) 'moist, soft wind,' others again make it 'following,' 'blowing right on the stern of the ship,' like Virgil's "*Ventus a puppe flans* prosequitur euntes."—481. ἐν δ' ἄνεμος πρῆσε, i. e. ἐμπρήσε.—482. πορφύρεον, 'troubled,' 'boisterous sea;' others make it, 'dark.'—483. πρήσσουσα, connected with περαίνω, περάς, περᾶν, 'to bring to an end,' see B. L.—484. μετὰ στρατὸν, 'to the army.' Others, κατὰ = along the army.—486. ἔρματα, 'supports,' 'stays,' from ἔρδω, shortened form of ἐρείδω (Buttm.) Heyne, ξ'. 182, prefers, εἶρειν, "*conserere adeoque firmare*."—488. μήνιε, see

οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν, 490  
οὔτε ποτ' ἐς πόλεμον· ἀλλὰ φθινύθεσκε φίλον κῆρ,  
αὐθι μένων, ποθέεσκε δ' αὐτὴν τε πτόλεμόν τε.

Thetis intreats vengeance for her son. Zeus promises to force Agamemnon to make atonement for the insult, and to oppress and defeat the Greeks until he gives full requital.

Ἄλλ' ὅτε δὴ ῥ' ἐκ τοῦτο δυωδεκάτῃ γένητ' ἡώς,  
καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἐόντες  
πάντες ἅμα, Ζεὺς δ' ἦρχε. Θέτις δ' οὐ λήθεται ἐφετμέων 495  
παιδὸς ἐοῦ, ἀλλ' ἦγ' ἀνεδύσατο κῦμα θαλάσσης,  
ἡερίῃ δ' ἀνέβη μέγαν οὐρανὸν Οὐλύμπόν τε·  
εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἡμενον ἄλλων,  
ἀκροτάτῃ κορυφῇ πολυδειράδος Οὐλύμπιοι.  
καὶ ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων 500  
σκαίῃ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἐλοῦσα,  
λίσσομένη προσέειπε Δία Κρονίωνα ἄνακτα·

Ζεῦ πάτερ, εἵποτε δὴ σε μετ' ἀθανάτοισιν ὄνησα  
ἣ ἔπει, ἣ ἔργω, τόδε μοι κρήνην ἐέλδωρ·  
τίμησόν μοι νόον, ὃς ὠκυμορώτατος ἄλλων 505  
ἔπλετ'· ἀτάρ μιν νῦν γε ἀναξ ἀνδρῶν Ἀγαμέμνων  
ἠτίμησεν· ἐλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.  
ἀλλὰ σὺ πέρ μιν τίσον, Ὀλύμπιε μητίετα Ζεῦ·  
τόφρα δ' ἐπὶ Τρώεσσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ  
υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσιν τέ ἐ τιμῇ. 510

Ὡς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,  
ἀλλ' ἀκέων δὴν ἦστο· Θέτις δ', ὥς ἠΐσατο γούνων,  
ὥς ἔχειτ' ἐμπεφυῖα, καὶ εἶρετο δεύτερον αὐτίς·

note 247.—490. πωλέσκετο, 'went frequently,' *íatabat*.—492. αὐθι, 'there,' 'in that place.' αὐθις, 'again,' 'at another time.'

497. ἡερίῃ, 'at early dawn' (*éap*) Schol. 'wrapped in mist,' see 359. ἀνέβη, the summit of the *mountain* is supposed to rise above the clouds.—

498. εὐρύοπα, 'seeing far and widely.' ὦψ, 'oculus,' others render 'late tonantem.' ὄψ, 'vox.'—502. ἄνακες, Castor and Pollux specially.

When the passive τ is inserted, *ἄνακ(τ)ες* = kings, princes. Donald. Comp. Lares, 'deities,' Lartia, 'of a king.'—504. κραίνω, implying strength, akin to *κρείων*, *κρέων*, &c.—510. ὀφέλλωσι = 'augeant,'

'may increase his glory.'—511. νεφεληγερέτα, 'the condenser of clouds,' a trace of the ancient elementary Pelasgic religion.—512. ὥς, 'as,' 'ut,'

next line ὥς, 'so,' 'sic.' ἔχετο, 'clung still,' scil. γούνων, Virgil's "*genua amplexus hærebat*."—513. ἐμπεφυῖα, 'growing there,' cf. Byron's

Νημερτὲς μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον,  
ἣ ἀπόειπ' ἐπεὶ οὐ τοι ἐπὶ δέος· ὄφρ' εὖ εἰδῶ, 515  
ὅσσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτῃ θεός εἰμι.

Τὴν δὲ μεγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·  
ἦ δὴ λοίγια ἔργ', ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις  
Ἥρη, ὅτ' ἂν μ' ἐρέθρσιν ὄνειδείοις ἐπέεσσιν.  
ἦ δὲ καὶ αὐτως μ' αἰεὶ ἐν ἀθανάτοισι θεοῖσιν 520  
νεικεῖ, καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀήργειν.  
ἀλλὰ σὺ μὲν νῦν αὐτίς ἀπόστιχε, μή σε νοήσῃ  
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.  
εἰ δ', ἄγε τοι κεφαλῇ κατάνεύσομαι, ὄφρα πεποιθρς·  
τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον 525  
τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλόν,  
οὐδ' ἀτελεύτητον, ὅ, τι κεν κεφαλῇ κατανεύσω.

Ἥ, καὶ κυανέρσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·  
ἀμβρόσiai δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος  
κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὀλύμπου· 530

Τώγ' ὥς βουλευσάντε διέτμαγεν· ἡ μὲν ἔπειτα  
εἰς ἅλα ἄλτο βαθεῖαν ἀπ' αἰγλήεντος Ὀλύμπου,  
Ζεὺς δὲ ἐὼν πρὸς δῶμα. θεοὶ δ' ἅμα πάντες ἀνέστησαν  
ἐξ ἐδέων, σφοῦ πατρός ἐναντίον· οὐδέ τις ἔτλη  
μῆναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες. 535  
ὥς ὁ μὲν ἐνθα καθέζετ' ἐπὶ θρόνον· οὐδέ μιν Ἥρη  
ἠγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς

'flung herself on his bosom, and there grew.'—514. ὑπόσχεο=ὑπόσχεσο=ὑπόσχον, 2nd aor. imper. mid. from ὑπισχνέομαι.—515. ἐπὶ, with anastrophe, =ἐπέστι σοι.—517. μέγ' ὀχθήσας, 'deeply moved'; ὀχθίω, ἄχθομαι, ἄχθος, ἐχθρός.—518. ἐχθοδοπῆσαι, from ἐχθρός, ὀπτω, 'looking hostile,' see B. L. ὅτε=quoniam.—519. Müller thinks Homer has taken the jealous and vindictive character of Juno from ancient ballads, which narrated the persecutions inflicted by her on Hercules and Latona. In late times Juno is a benevolent goddess presiding over marriage and aiding child-birth.—520. καὶ αὐτως, 'even as it is,' 'without provocation.'—526. τέκμωρ, 'sacred sign,' thence, 'boundary in general.'—528. Cf. Virg. *Æn.* x. 115:—"Jupiter . . . annuit et totum nutu tremefecit *Olympum*." Milt. P. L. ii. 352, 353.—529. ἀμβρόσiai, 'immortal,' see B. L.—530. ἐλέλιξεν, 'shook' with a vibrating or tortuous motion, from ἐλελίττω ἐλίσσω, see B. L. κρατός, gen. of κάρ, the summit or top, thence applied to the human head.—531. διέτμαγεν=διετμάγησαν, 2nd aor. pass. διατμήσω (τμήγω), 'were separated,' i. e. parted mutually.—532. ἄλτο, 1st aor. mid. ἤλατο (ἄλλομαι). Bentl., to avoid

ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·

Juno, suspecting the object of the prayer of Thetis, endeavours to sound the intentions of Zeus.

Τίς δ' αὖ τοι, δολομήτα, θεῶν συμφράσσατο βου-  
λάς; 540

αἰεὶ τοι φίλον ἐστὶν, ἐμεῦ ἀπονόσφιν ἔοντα,  
κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι  
πρόφρων τέτληκας εἰπεῖν ἔπος, ὃ, ττι νοήσῃς.

Τὴν δ' ἡμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε θεῶν τε·  
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους 545

εἰδήσειν· χαλεποί τοι ἔσονται, ἀλόχῃ περ ἐούσῃ.  
ἀλλ' ὃν μὲν κ' ἐπιεικὲς ἀκούμεν, οὐτις ἔπειτα  
οὔτε θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·  
ὃν δέ κ' ἐγὼν ἀπάνευθε θεῶν ἐθέλωμι νοῆσαι,  
μή τι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετᾴλλα. 550

Τὸν δ' ἡμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·  
αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες!  
καὶ λίην σε πάρος γ' οὔτ' εἵρομαι, οὔτε μεταλλῶ.  
ἀλλὰ μάλ' εὐκηλος τὰ φράζεαι, ἄσσοις ἐθέλῃσθα.  
νῦν δ' αἰνῶς δεῖδοικα κατὰ φρένα, μή σε παρείπῃ 555  
ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.  
ἡερίη γὰρ σοί γε παρέζετο, καὶ λάβε γούνων·  
τῇ σ' ὅτῳ κατανεῦσαι ἐτήτυμον, ὥς Ἀχιλλῆα  
τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.

hiatus, reads, ἄλαδ' = ἄλαδε. Αἰγλήεις, from αἰγλη.—534. σφοδρὸς = σφετέρους.—538. ἄλιον γέροντα, 'the old man of the sea,' i. e. Nereus. ἀργυρόπεζα, 'silver-footed' (Ben. Jon.); "tinsel slippered" (Milt.).—539. κερτομίοισι, 'cutting reproaches,' words which cut the heart, κῆρ. τέμνω.

543. τέτληκας, 'never hast thou brooked heartily, &c.' πρόφρων, 'to speak out,' &c.—550. μὴ διείρεο, 'do not persevere in questioning.' μή, with pres. imp., denotes continuance (Jelf).—551. βοῶπις, 'large eyed,' as we have βου in comp. to express size; or referring to the round fullness of the eyes of animals.—553. πάρος . . . εἵρομαι, the present expressing habit, 'I do not, even of old, habitually question,' &c.—554. εὐκηλος, 'at ease,' 'uninterrupted.' ἐκων ἐφκηλος, ἐφκηλος, see B. L. ἄσσοις = ἄτινα, but ἄσσοις = τινα.—555. δεῖδοικα, usually taken as if put for δεῖδοικα = δεῖδοιδα, perf. mid. of δεῖδω, but see B. L., though a perfect, it has a present meaning. παρείπῃ as ἐπ ω, is digammated; we might

An altercation ensues between Zeus and Juno, which is appeased by Vulcan's interference.

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς· 560  
 δαιμονίη, αἰεὶ μὲν ὄττει, οὐδέ σε λήθω·  
 πρῆξαι δ' ἔμπης οὔτι δυνήσσαι, ἀλλ' ἀπὸ θυμοῦ  
 μᾶλλον ἐμοὶ ἔσσαι· τὸ δέ τοι καὶ ῥίγιον ἔσται.  
 εἰ δ' οὕτω τοῦτ' ἐστίν, ἐμοὶ μέλλει φίλον εἶναι.  
 ἀλλ' ἀκούσθα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ· 565  
 μή νύ τοι οὐ χραίσμωσιν, ὅσοι θεοὶ εἰς ἔν' Ὀλύμπῳ,  
 ἄσπον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφέλω.  
 "Ὡς ἔφατ'· ἔδδεισεν δὲ βοῶπις πότνια Ἥρῃ·  
 καὶ ῥ' ἀκούσθα καθῆστο, ἐπιγνάμψασα φίλον κῆρ·  
 ὥχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίῳνες. 570  
 τοῖσιν δ' Ἥφαίστος κλυτοτέχνης ἦρχ' ἀγορεύειν,  
 μητρὶ φίλῃ ἐπήρα φέρων, λευκωλένῳ Ἥρῃ·  
 Ἥ δὴ λοίγια ἔργα τάδ' ἔσσεται, οὐδ' ἔτ' ἀνεκτά,  
 εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ὦδε,  
 ἐν δὲ θεοῖσι κολῶν ἐλαύνετον· οὐδέ τι δαιτὸς 575  
 ἐσθλῆς ἔσσεται ἦδος, ἐπεὶ τὰ χερεῖονα νικᾷ.  
 μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ.  
 πατρὶ φίλῳ ἐπήρα φέρειν Διί, ὕφρα μὴ αὐτε  
 νεικεῖρσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταραῆξ.  
 εἴπερ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς 580

expect *παρφεῖπῃ*, which violates metre. "Scilicet in compositis plerisque digamma eliditur, ut in *ἔπω* non modo *παρεῖπω*, sed et *ἐνέπω* docet" (H.)

561. *δαιμονία* = *δεσποίνα*, 'queen as thou art,' fem. of *δεσπότης*.—  
 567. *ἄσπον ἰόντ'*, i. e. *ἰόντε*, agreeing with *θεοί*, for the dual is only an old form of plural (cf. *εἰ*. 437), in later times restricted to the expression of duality. Heyne took *ἰόντ'* for *ἰόντα*, accus. agreeing with *ἐμέ*: "ne tibi haud subvenient (subvenire possint) contra me, invadentem te." ὁ ἄσπον ἰόν, Heyne asserts, is always used of an assailant, cf. *οἰ*. 105, *ξ*. 247, *χ*. 92, *Ζ*. 143. See, however, 24, 74 (and B. L., *χραισμεῖν*). "Neque insoliti nec molesti quidquam inest, si cum recentioribus editoribus *ἰόντα* accusativum de Iove acceperis. Frequentare enim poetam *χραισμεῖν* τινὶ τι *defendere aliquem ab aliquo*, inter omnes constat, eoque ducunt ὅτε κεν τοι ἀάπτους χεῖρας ἐφέλω" (Spitzn.).—569. *ἐπιγνάμψασα*, 'curbing her anger down,' like the English, 'stomach.' *φίλον κῆρ*, is used to express 'anger,' 'wrath.'—572. Buttm. always reads, *ἐπὶ ἥρα φέροντα*, i. e. *ἐπιφέροντα*, see B. L.—575. *κολώιον*, 'disturbance,' 'clamour'; *κόλοισ*, the noisy and angry chattering of birds.—

ἐξ ἐδέων στυφελίζαι·—ὁ γὰρ πολὺν φέρτατός ἐστιν.  
ἀλλὰ σὺ τόνγ' ἐπέεσσι καθάπτεσθαι μαλακοῖσιν  
αὐτίκ' ἔπειθ' Ἰλαος Ὀλύμπιος ἔσσεται ἡμῖν.

ᾠς ἄρ' ἔφη καὶ ἀναίξας, δέπας ἀμφικύπελλον  
μητρὶ φίλῃ ἐν χερσὶ τίθει, καὶ μιν προσέειπεν· 585

Τέτλαθι, , μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ,  
μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἰδωμαι  
θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,  
χραιομεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.  
ἦδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα 590

ρίψε, ποδὸς τεταγών, ἀπὸ βηλοῦ θεσπεσίοιο.  
πᾶν δ' ἡμαρ φερόμην, ἅμα δ' ἡελίῳ καταδύντι  
κάππεσον ἐν Δήμῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·  
ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.

ᾠς φάτο· μεῖδῃσεν δὲ θεὰ λευκώλενος Ἥρῃ· 595  
μειδήσασα δὲ παιδὸς ἐδέξατο χειρὶ κύπελλον.

αὐτὰρ ὁ τοῖς ἄλλοισι θεοῖς ἐνδέξια πᾶσιν  
ψύνοχόει, γλυκὺν νέκταρ ἀπὸ κρητῆρος ἀφύσσω.  
ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσσι θεοῖσιν,  
ὥς ἶδον Ἥφαιστον διὰ δώματα ποιπνύοντα. 600

The day closes, and each god retires to his own abode.

ᾠς τότε μὲν πρόπαν ἡμαρ ἐς ἥλιον καταδύντα

581. *στυφελίζαι*, inf. from *στυφελός*, '*durus*.' Here with aposiopesis, 'would wish to hurl us from our seats, he could do it.' Some have, *στυφελίζαι* opt., 'he could hurl us'.—583. *Ἰλαος*, the first two syll. long here, the penult is short, in *ι'*. 635, *τ'*. 178.—584. *ἀμφικύπελλον*, 'a double cup,' see B. L.—589. *ἀντιφέρεσθαι*, 'to be opposed, 'resisted,' 'haurire'.—591. *ποδὸς τεταγών*, redupl. 2nd aor. from *τάζω* (*tango*) *corripio*, see B. L.; Bryant (*Myth.* iii. 59) derives the story of Vulcan from the destruction of Nimrod in the tower of Babel (Bel. *βηλοῦ*, from the tower of Babel!)—593. *κάππεσον*, sync. for *κατέππεσον*, aor. from *καταπίπτω*.—594. "*Sinties* aut *Sintæ* antiquiores Lemni incolæ, barbari et propterea ἀγριόφωνοι" (H.).—597. *ἐνδέξια*, Ernesti renders by *dextre*, *scite*. The cupbearer, in distributing the cups, for the sake of a good omen, usually commenced at the right hand. *ἐπιδέξια* occurs in same sense Od. *φ'*. 141.—Various explanations have been given for the lameness of Vulcan. The best seems to be that which supposes it to be a symbolical method of expressing the imperfection necessarily attendant on all works of art (concrete forms) as compared with the ideal (abstract).—599. *ἐνῶρτο*, aor. mid. 2 of *ἐνόρνυμι*.—600. *ποιπνύοντα*, 'labouring, lit. 'panting,' from *πνέω* (B. L.)

δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς εἴσης,  
οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,  
Μουσάων θ', αἱ ᾄδον ἀμειβόμεναι ὀπὶ καλῇ.

Αὐτὰρ ἐπεὶ κατέδν λαμπρὸν φάος ἡελίοιο, 605  
οἱ μὲν κακκείοντες ἔβαν οἰκόνδε ἕκαστος,  
ἧχι ἐκάστω δῶμα περικλυτὸς Ἀμφιγυήεις,  
Ἥφαιστος, ποίησεν ἰδυίησι πρᾶπίδεςσιν.  
Ζεὺς δὲ πρὸς δν λέχος ἦι Ὀλύμπιος ἀστεροπητής,  
ἔνθα πάρος κοιμᾷθ', ὅτε μιν γλυκὺς ὕπνος ἰκάνοι· 610  
ἔνθα καθεῦδ' ἀναβάς· παρὰ δέ, χρυσόθρονος Ἥρη.

606. κακκείοντες=κατακείοντες (κείω. desiderative).—611. καθεῦδε, 'lay down,' he did not sleep, see first line, book ii. "Ceterum hoc episodium de Vulcano ab ipsa ratione Epica, h. e., ab argumento carminis, si rem subtilius æstimes, esse alienum atque ideo excusandum potius quam laudandum censere fas est" (H.)

The first book, both of Iliad and Odyssey, are without similes, either because the interest at the commencement of the action requires no ornament, or that the poet purposely sought simplicity and artlessness in the commencement of his narrative.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

## ΠΑΨΩΔΙΑ Β.

Zeus, in order to fulfil his promise to Thetis, sends a dream by night to Agamemnon, and thus induces him to entertain hopes of success, and to dare the result of a battle.

Ἄλλοι μὲν ῥα θεοὶ τε καὶ ἄνδρες ἵπποκορυσται  
 εὖδον παννύχιοι, Δία δ' οὐκ ἔχε νήδυμος ὕπνος·  
 ἀλλ' ὅγε μερμήριζε κατὰ φρένα, ὥς Ἀχιλλῆα  
 τιμήσῃ, ὀλέσῃ δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.  
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή, 5  
 πέμψαι ἐπ' Ἀτρεΐδῃ Ἀγαμέμνονι οὐλον Ὀνειρον·  
 καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδα.

Βάσκ' ἴθι, οὐλὲ Ὀνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 ἔλθων ἐς κλισίην Ἀγαμέμνωνος Ἀτρεΐδαο,  
 πάντα μάλ' ἀτρεκέως ἀγορευέμεν ὥς ἐπιτέλλω. 10  
 θωρήξαι ἔκλεινε κάρη κομόωντας Ἀχαιοὺς  
 πανσυδῆν· νῦν γάρ κεν ἔλοι πόλιν εὐρυάγυιαν

1. ἄλλοι, 'other.' Some editors have ὅλλοι, 'the others;' but this difference was unknown to Homer. ἵπποκορ. = 'warriors in chariots,' "qui armati de curribus pugnant" (H.) κορύσσειν, 'to helmet,' being used generally for 'to war.' Throughout Homer μάχεσθαι ἐφ' ἵππων means 'to fight in chariots.' There is, however, one passage where the phrase ἐφ' ἵππων must mean 'on horseback,' x. 513, where Diomedes and Ulysses mount the steeds of Rhesus, leaving his chariot behind. ῥα, 'then,' connects this line with α'. 606.—2. νήδυμος, 'pleasing,' 'balmy.' Buttm. thinks this form an old mistake for *ἡδύμοτος*; when *F* was lost the *ν* ephelcistic of the preceding word was prefixed. Aristarch. derived from *νῆ δύνω*, 'sleep from which one rises not,' i. e. sound sleep. The adjct. always occurs as an epithet of ὕπνος.—3. μερμήριζε, 'was deliberating,' see i. 189.—6. οὐλον, 'fatal,' 'destructive,' Ionic for ὀλόον, metri gratia, from ὀλυμι, not "a perfect complete dream" (as Db.) ὄνειρον, the personified dream of Agamemnon, not a 'dream god.'—8. βάσκ' ἴθι, 'away! haste!' Virgil's "*vage age*."—10. Join ἀτρεκέως ὥς ἐπιτέλλω.—11. ε=αὐτὸν . . . κάρη. Wolf joins *καρηκομόωντες*, although there is no verb *καρηκομῶ*, the word = with flowing hair on the entire head. Some nations wore their hair long only behind, others on the



Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται. 15  
 Ὡς φάτο· βῆ δ' ἄρ' Ὀνειρος, ἐπεὶ τὸν μῦθον ἄκουσεν.  
 καρπαλίμως δ' ἵκανε θοὰς ἐπὶ νῆας Ἀχαιῶν·  
 βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν  
 εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος πέχυθ' ὕπνος.  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, Νηληϊῇ υἱὶ εἰοικώς, 20  
 Νέστορι, τὸν ῥα μάλιστα γερόντων τῷ Ἀγαμέμνων·  
 τῷ μιν ἐισάμενος προσεφώνεε θεῖος Ὀνειρος·  
 Εὐδεις, Ἀτρείος υἱὲ δαΐφρωνος, ἵπποδάμιοι;  
 οὐ χρεὶ παννύχιον εὐδεν βουληφόρον ἄνδρα,  
 ὧ λαοὶ τ' ἐπιτετράφαται, καὶ τόσσα μέμνην. 25  
 νῦν δ' ἐμέθεν ξύνες ὦκα· Διὸς δέ τοι ἄγγελός εἰμι,

summit, as the Thracians, ἀκροκόμοι, and the Abantes below.—12. παν-  
 συδίῃ, 'to arm all the forces,' inclusive of those belonging to Achilles.  
 Those who care not to save the veracity of Zeus state the above to be a  
 late meaning; and render 'with their whole vigour,' 'impetus,' and so  
 L. S.—13. ἀμφίς, first 'around,' then on both sides, and hence on two  
 different sides, i. e. 'diversely,' as here.—15. ἐφήπται, 'to be linked  
 to or fastened upon.' Τρώεσσι. Aristotle seems to have read in his edi-  
 tion (ἐκ ναρθήκος) διδομεν δὲ οἱ εὐχος ἀρέσθαι.—16. βῆ δ' ἄρ, and  
 'consequently' Oneiros went.—19. περὶ κέχυθ', 'embraced,' i. e. 'poured  
 round him.' ἀμβρόσιος, 'refreshing,' 'divinely beautiful sleep,' as the  
 boon and gift of heaven (B. L.) Kennedy comp. Young (Night Thoughts):  
 "Tired nature's sweet restorer, balmy sleep."—20. ἄρα, enclitic ῥά = 'to  
 wit,' 'no doubt,' indicating merely the continuance of the narrative.—  
 21. τῷ Ἀγαμέμνων, hence Oneiros assumed his likeness. γερόντων,  
 'senators,' 'chiefs,' with some reference to age.—23. δαΐφρωνος, 'war-  
 like.' Wolf and his followers state that in twenty-three books of the Iliad,  
 δαΐφρων means 'warlike,' in the 24th book it means 'prudent:' and hence  
 they infer the separate authorship of the last. Now, in the 24th, δαΐφρων  
 is the epithet of Idæus, charioteer of Priam; in the dead of night,  
 through a battle-field infested with marauders, he has to guide his aged  
 master with his treasures into the Grecian camp. One would suppose  
 that courage as well as prudence was required here. Again, in the earlier  
 books δαΐφρων is an epithet of Priam. Yet he, and almost none of all  
 the chiefs, never once takes up the spear. One would think that pru-  
 dence should be his characteristic. But neither case, unfortunately, coin-  
 cided with the Wolfian hypothesis; and on his ipse dixit for seventy years  
 this dogma has been received. But, moreover, even were the use of  
 δαΐφρων such as he states, still his inference would not hold; for his  
 suppressed premiss is, "no author ever used the same word in different  
 senses," a monstrous proposition, which, cunningly, he did not state.—25.

ὅς σευ, ἄνευθεν ἐὼν, μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρήξαι σε κέλυσσε κερηκομόωντας Ἀχαιούς  
 πανσυδῖν· νῦν γάρ κεν ἔλοις πόλιν εὐρυάγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες 30  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφῆπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσί, μηδέ σε λήθῃ  
 αἰρείτω, εὖτ' ἂν σε μελίφρων ὕπνος ἀνήρ.

Ὡς ἄρα φωνήσας ἀπεβήσето· τὸν δ' ἔλιπ' αὐτοῦ, 35  
 τὰ φρονέοντ' ἀνὰ θυμόν, ἃ ῥ' οὐ τελέεσθαι ἔμελλον.  
 φῆ γὰρ δὴ αἰρήσειν Πριάμου πόλιν ἡματι κείνῳ,  
 νήπιος· οὐδὲ τὰ ἦδη, ἃ ῥα Ζεὺς μήδετο ἔργα.  
 θήσειν γὰρ ἔτ' ἔμελλεν ἐπ' ἄλγέα τε στοναχὰς τε  
 Τρωσί τε καὶ Δαναοῖσι διὰ κρατερὰς ὕσμινας. 40  
 ἔγρετο δ' ἐξ ὕπνου· θείῃ δέ μιν ἀμφέχυντ' ὀμφή.  
 ἔζετο δ' ὀρθωθείς· μαλακὸν δ' ἔνδυνε χιτῶνα  
 καλόν, νηγάτεον· περὶ δὲ μέγα βάλλετο φᾶρος·  
 ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα·  
 ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον. 45  
 εἴλετο δὲ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτῶνων.

ἐπιτεράφεται, 'are entrusted.' Ionic *a* for *ν* = ἐπιτεράφονται, i. e. = the latter form ἐπιτετραμμένοι εἰσιν.—28. *ξύνες*, 2nd aor. imp. *ξυνήμι*, 'hear from me.' *ἐμέθεν* = *ἐμου*, the genitive denotes the source of the perception (Jelf, 485).—36. *ἄ . . . ἔμελλον*. As the tragic poets got their strictness of unity from Epic poetry, so the predictions and indications of the chorus on the fortunes of the characters in the drama are foreshadowed also in Homer. Occasionally he gives us some glimpses of his heroes' future fortunes (H.) *ἀνὰ θυμόν*, simply for 'in his heart.' Herman refines thus, *ἀνὰ θυμόν*, indicates a sudden emotion rising in the heart, *κατὰ θυμόν*, a design or plan contemplated in its various bearings. *ἔμελλον*, verb plural, with neuter plural = which 'severally,' 'individually,' were not likely to be accomplished. Nagelsbach thinks plural verbs in this case to be due merely to the exigencies of verse, and all to occur at the close of lines.—37. *φῆ*, 'said to himself,' i. e. 'imagined,' 'thought.'—40. *διὰ κρατερὰς ὕσμινας*, 'by reason of fierce contests.' Others render, 'during the fierce contests' (Spitz).—41. *ἀμφέχυντ'*, 'was poured around him,' 'diffused' (K.) *ὀμφή*, 'prophetic voice,' from *ἐμπω* = *ἐνέπω*, see B. L.—43. *νηγάτεον*, 'fresh,' 'newly made,' from *νέος* and *γείνω*, see B. L.—44. *ὑπὸ*, last syllable long by caesural ictus.—45. Both sword and shield were attached to belts, hence *βάλετο ἀμφὶ ὤμοις ξίφον*, in line 45, 'He slung round his shoulders

At sunrise, Agamemnon convenes the leaders of the army, and, having related his dream, propounds his own plan. None of the leaders dissents from it.

Ἡὼς μὲν ῥα θεὰ προσεβήσετο μακρὸν Ὀλυμπον,  
 Ζηνὶ φῶως ἐρέουσα καὶ ἄλλοις ἀθανάτοισιν  
 αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν, 50  
 κηρύσσειν ἀγορῇνδε κάρη κομόωντας Ἀχαιοὺς.  
 οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.

Βουλὴ δὲ πρῶτον μεγαθύμων Ἴζε γερόντων,  
 Νεστορέη παρὰ νηϊ Πυλοιογενέος βασιλῆος·  
 τοὺς δ' ἔγε συγκαλέσας, πυκινὴν ἡρτύνετο βουλήν· 55

Κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν Ὀνειρος  
 ἀμβροσίην διὰ νύκτα· μάλιστα δὲ Νέστορι δίψῃ  
 εἰδός τε, μέγεθός τε, φυὴν τ' ἄγχιστα ἔφκει.  
 στῇ δ' ἄρ' ὑπὲρ κεφαλῆς, καὶ με πρὸς μῦθον ἔειπεν·  
 εὔδεις, Ἀτρεὺς υἱὲ δαΐφρονος, ἱπποδάμοιο; 60  
 οὐ χρή παννύχιον εὔδειν βουλευφόρον ἄνδρα,  
 ᾧ λαοὶ τ' ἐπιτεράφαται, καὶ τόσσα μέμηλεν.  
 νῦν δ' ἐμέθεν ξύνες ὤκα· Διὸς δέ τοι ἄγγελός εἰμι,

the sword belt.'—47. κατὰ νῆας, i. e. between the ships and the sea, to reach the tent of Nestor.

48. προσεβήσετο, Epic aor. Expressions of this kind Heyne derives from the language of poets prior to Homer, who made Mount Olympus the seat of the gods, and saw the sun's rays gilding its summits first at early morning. This is the twenty-second day of the action of the Iliad; after the insult inflicted on Chryseis, the pestilence raged nine days; on the tenth the assembly of the Greeks was held; and twelve days after that the gods return from the Ethiopians to Olympus.—49. ἐρέουσα, 'to announce,' 'to bring.'—50. κηρύκεσσι, dat. after κελεύσειν: this construction is unusual with the Attics, who prefer the accus. and infinitive.—53. βουλῇ is the reading of Aristarch. and Sp. Yet ἵζειν usually has the meaning of *collocare*. ἡρτύνετο, 'proposed,' 'framed.' The magistrates of Argos and Epidaurus were called Ἀρτύναι (Heyne).—54. βασιλῆος, i. e. Νέστορος, taken out of Νεστορέη. Πυλοιογενέος, born at Pylus. Supposed to be the ancient Pylus, opposite Spacteria, and the modern Navarino. Νεστορέη, adjective for the genitive of possession, 'Nestor's ship.'—55. πυκινὴν, 'prudent,' lit. solid, full of wisdom, and thence 'close' in our sense of 'cunning.'—56. Ὀνειρος, here a person, "*dæmon quidam*." Others read, δνειρον θεῖον.—57. ἀμβροσίην, 'throughout the divine night,' see B. L.—60. Zenodotus erased some lines here, perhaps thinking that the words of the ambassadors were too often repeated, or perhaps because in these lines not only

δς σευ, ἀνευθεν ἐὼν, μέγα κήδεται ἡδ' ἐλεαίρει.  
 θωρήξαι σε κέλευσε κερη κομόωντας Ἀχαιοὺς 65  
 πενσυδίη· νῦν γάρ κεν ἔλοις πόλιν εὐρύαγυιαν  
 Τρώων· οὐ γὰρ ἔτ' ἀμφὶς Ὀλύμπια δώματ' ἔχοντες  
 ἀθάνατοι φράζονται· ἐπέγναμψεν γὰρ ἅπαντας  
 Ἥρη λισσομένη· Τρώεσσι δὲ κήδε' ἐφήπται  
 ἐκ Διός· ἀλλὰ σὺ σῆσιν ἔχε φρεσὶν.—Ὡς ὁ μὲν εἰπὼν 70  
 ᾤχετ' ἀποπτάμενος, ἐμὲ δὲ γλυκὺς ὕπνος ἀνῆκεν.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.  
 πρῶτα δ' ἐγὼν ἔπεσιν πειρήσομαι, ἣ θέμις ἐστίν,  
 καὶ φεύγειν σὺν νηυσὶ πολυκλήϊσι κελεύσω·  
 ὑμεῖς δ' ἄλλοθεν ἄλλος ἐρητύειν ἐπέεσσιν. 75  
 Ἦτοι ὄγ' ὥς εἰπὼν κατ' ἄρ' ἔζετο. τοῖσι δ' ἀνέστη  
 Νέστωρ, δς ῥα Πύλοιο ἀναξ ἦν ἡμαθόεντος·  
 ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·  
 ὦ φίλοι, Ἀργείων ἡγήτορες ἡδὲ μέδοντες,  
 εἰ μὲν τις τὸν ὄνειρον Ἀχαιῶν ἄλλος ἐνισπεν, 80  
 ψευδός κεν φαίμεν, καὶ νοσφιζοίμεθα μᾶλλον·  
 νῦν δ' ἴδεν, δς μέγ' ἄριστος Ἀχαιῶν εὐχεται εἶναι.  
 ἀλλ' ἄγετ', αἶ κέν πως θωρήξομεν υἱας Ἀχαιῶν.

Agamemnon, but the other chieftains, are styled *νήπιοι*, see verse 38. For the notes on this repeated passage, see above, line 10-15.—71. *γλυκὺς*, 'sweet,' from *γλύζω*, whence *Glycerium*, *Glycoriza*, *Liquorice*.—72. *αἶ κέν, σκοπήσομεν*, scil., let us endeavour to array or lead out the forces (*θωρήσσειν*). *θωρήξομεν*, "Sæpe de educendis copiis" (H.). For *θωρήξωμεν* (H.), but we have already had the future after *αἶ κέν* = *εἰ ἀν*.—73. *ἣ θέμις*. Heyne joins *πρῶτα δ' ἐγὼ* with *ἣ θέμις ἐστί*. 'I first, as is my kingly right,' "mos fuit ut *primo loco* rex agenda proponeret" (H.) Spitzner reads *ἣ θέμις ἐστίν*, 'which is but right,' scil. to sound them.—75. *ἐρητύειν*, "non populum (as the Schol.) sed *me* dicentem" (H.) The opposition between *πρῶτα δ' ἐγὼν φεύγειν κελεύσω*, and *ὑμεῖς . . . ἐρητύειν*, seems to prove Heyne's rendering to be correct, and yet the speeches of Ulysses are rather directed to restrain the desire of the troops than to refute the arguments of Agamemnon. The infinitive for imperative (chiefly in Epic poetry) depends on some verb of 'wishing,' understood in the mind of the speaker. It is only used in 2nd sing. or 2nd plural.—77. *ἡμαθόεντος*, 'sandy.' Thucydides makes no mention of this peculiarity in his description, ii. 53. Yet it may, probably, account for the great change which has evidently taken place in the nature of the locality, see Grote, vol. vii.—81. *φαίμεν* for *φαίημεν*, *νοσφιζοίμεθα*: we would rather reject than receive it. I.e. if any other of the Greeks had related this dream, in that case we would pro-

To try the temper of the soldiers, Agamemnon feigns an intention to return to Greece. The popular assembly is violently agitated, and rush in confusion to draw down their ships.

Ὦς ἄρα φωνήσας βουλῆς ἐξ ἤρχε νέεσθαι.  
οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν, 85  
σκηπτοῦχοι βασιλῆες· ἐπεσσεύοντο δὲ λαοί.  
ἥύτε ἔθνεα εἰσι μελισσᾶων ἀδινάων,  
πέτρης ἐκ γλαφυρῆς αἰεὶ νέον ἐρχομένων·  
βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινόισιν·  
αἱ μὲν τ' ἔνθα ἄλις πεποτήγεται, αἱ δέ τε ἔνθα· 90  
ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
ἡϊόνος προπάροιθε βαθείης ἐστιχόωντο  
ἰλαδὸν εἰς ἀγορήν· μετὰ δὲ σφίσιν Ὅσσα δεδήει,  
ὀτρύνουσ' ἰέναι, Διὸς ἄγγελος· οἱ δ' ἀγέροντο.  
τερήχει δ' ἀγορή, ὑπὸ δὲ στοναχίζετο γαῖα, 95  
λαῶν ἰζόντων, ὄμαδος δ' ἦν· ἐννέα δὲ σφεας  
κῆρυκες βοδῶντες ἐρήτυον, εἶποτ' αὐτῆς  
σχοίατ', ἀκούσειαν δὲ Διοτρεφῶν βασιλῆων.  
σπουδῇ δ' ἔζετο λαός, ἐρήτυθεν δὲ καθ' ἔδρας,  
παυσάμενοι κλαγγῆς· ἀνὰ δὲ κρείων Ἀγαμέμνων 100  
ἕστη, σκῆπτρον ἔχων, τὸ μὲν Ἥφαιστος κάμε τεύχων.  
Ἥφαιστος μὲν δῶκε Διὶ Κρονίῳνι ἄνακτι·

nounce it a falsehood, and reject it rather, but as it is (νῦν), he hath seen it, &c.

84. ἐξ ἤρχε, to be written separately. ἐξάρχομαι usually means 'to begin,' 'lead off.' Here the words mean 'to depart from.'—85. ποιμένι λαῶν: perhaps an allusion to patriarchal times, analogous to the *patres pelliti* of Rome. The idea, however, is beautifully rendered by Isaiah, xl. 11: "He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young;" see its application in John, x. 11-15.—87. ἥυτε = ὅ εὔτε (δτε), 'as when' (B. L.) ἀδινάων, 'crowded,' 'swarming' (ἀδρός, Bn.)—βοτρυδόν, 'in grape-like clusters.'—90. πεποτήγεται = πεποτήγνται, Ionic α for ν. ἄλις, 'in swarms.'—93. ἰλαδόν, 'in troops or divisions' (εἰλεῖν), whence ἴλη, εἴλη, ὄμιλος, ἀμ. ἰλίτες, *militēs*.—94. ἀγέροντο, aor. from ἀγείρω.—95. στοναχίζετο, others read στεναχίζετο, see B. L. τερήχει, was confused; from *ταράσσω* θράσσω.—96. ἰζόντων, 'took their seats with clamour,' 'de conatu, hominibus ad sedendum ruentibus' (H.)—98. σχοίατ' = σχοίντο, 'if ever they would cease.' καθ' ἔδρας, 'down on their seats.'—102. The history of this sceptre is given, because by it, as a symbol, was conveyed to Agamemnon kingly power. The sceptre or staff, even to a late period,

αὐτὰρ ἄρα Ζεὺς δῶκε διακτόρῳ Ἀργειφόντῃ·  
 Ἑρμείας δὲ ἄναξ δῶκεν Πέλοπι πληξίππῳ·  
 αὐτὰρ ὁ αὐτὲ Πέλοψ δῶκ' Ἀτρεί, ποιμένι λαῶν· 105  
 Ἀτρεὺς δὲ θνήσκων ἔλιπεν πολύαρνι Θυέστῃ·  
 αὐτὰρ ὁ αὐτὲ Θυέστ' Ἀγαμέμνονι λείπε φορῆναι,  
 πολλῇσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν.  
 τῷ δ' ἔρεισάμενος ἔπε' Ἀργείοισι μετηύδα·  
 ὦ φίλοι, ἥρωες Δαναοί, θεράποντες Ἀρης, 110  
 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδθησε βαρεῖν·  
 σχέτλιος, ὃς πρὶν μὲν μοι ὑπέσχετο καὶ κατένευσεν,  
 Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι·  
 νῦν δὲ κακὴν ἀπάτην βουλεύσατο, καί με κελεύει 115  
 δυσκλέα Ἀργος ἰκέσθαι, ἐπεὶ πολὺν ὤλεσα λαόν.  
 οὐτῷ που Διὶ μέλλει ὑπερμενέει φίλον εἶναι,  
 ὃς δὴ πολλῶν πολίων κατέλυσε κάρηνα,  
 ἦδ' ἔτι καὶ λύσει· τοῦ γὰρ κράτος ἐστὶ μέγιστον.  
 αἰσχρὸν γὰρ τόδε γ' ἐστὶ καὶ ἐσσομένοισι πυθέσθαι,  
 μὰ ψ οὐτῷ τοιόνδε τοσόνδε τε λαὸν Ἀχαιῶν 120  
 ἄπρηκτον πόλεμον πολεμίζειν, ἥδ' ἐμάχεσθαι  
 ἀνδράσι παυροτέροισι, τέλος δ' οὐπῶ τι πέφανται.  
 εἴπερ γάρ κ' ἐθέλοισιν Ἀχαιοὶ τε Τρῳῆς τε,  
 ὄρκια πιστὰ ταμόντες, ἀριθμηθῆμεναι ἄμφω,  
 Τρῳᾶς μὲν λέξασθαι, ἐφέστιοι ὄσσοι ἔασιν, 125

was the emblem of judicial authority. So the Athenian dicasts, before proceeding to sit in judgment, received each a wand or staff of office, as well as the entrance ticket to his peculiar court.—103. Ἀργειφόντης, Hermes slew Argos the hundred-eyed, who tracked the steps of Io. ἄρα, 'next,' 'following' in order (ἄρῳ, ἀρίῳ).—107. φορῆναι, Epic inf. pres. for φορεῖν, φορέω.—108. πολλῇσι νήσοισι, not the Cyclades in the Aegean, but the small islands round the coast of Peloponnese, and in the Argolic and Saronic gulfs.—110. θεράποντες Ἀρης, 'ministers of Mars,' i. e. warriors.—111. ἐνέδθησε, 'implicated,' comp. the Latin expressions, "implicatus," or "incinctus malis."—112. πρὶν μὲν, scil. at Aulis, see below, 300. σχέτλιος, 'unjust, since formerly he promised.'—115. δύσκληα, accns. from Epic δυσκλέος for δυσκλεῆς. Kennedy and others read δυσκλεε'.—116. μέλλει = εἰδικε, 'it seems likely to be the wish.' που, I ween, expressive of indignation.—117. κάρηνα, 'heads,' i. e. either the citadels or battlements.—119. γὰρ, scil. inglorious must we return, for; see i. 123.—122. πέφανται, 3rd sing. perf. pass. φαίνω. μὰ ψ, 'in vain,' 'fruitlessly,' perhaps from μάρπτω, or αἶψα.—124. ὄρκια ταμῆναι = to make a covenant accompanied by sacrifice, like Lat. icere fœdus, &c.—125. λέξασθαι, governed by ἐθέλοισιν. ἐφέστιοι, 'as have a house

ἡμεῖς δ' ἐς δεκάδας διακοσμηθεῖμεν Ἀχαιοί,  
 Τρώων δ' ἄνδρα ἕκαστον ἐλοιμέθα οἶνοχοεῦειν·  
 πολλαὶ κεν δεκάδες δευοίατο οἶνοχόοιο.  
 τόσσον ἐγὼ φημι πλέας ἔμμεναι νῆας Ἀχαιῶν  
 Τρώων, οἳ ναίουσι κατὰ πτόλιν· ἀλλ' ἐπίκουροι 130  
 πολλέων ἐκ πολλίων ἐγχέσπαλοι ἄνδρες ἔασιν,  
 οἳ με μέγα πλάζουσι, καὶ οὐκ εἰῶσ' ἐθέλοντα  
 Ἴλιον ἐκπέρσαι εὐναιόμενον πτολίεθρον.  
 ἐννέα δὴ βεβάασι Διὸς μεγάλου ἐνιαυτοί,  
 καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται· 135  
 αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νήπια τέκνα  
 εἴατ' ἐπὶ μεγάροις ποτιδέγμεναι· ἄμμι δὲ ἔργον  
 αὐτῶς ἀκράαντον, οὗ εἵνεκα δεῦρ' ἰκόμεσθα.  
 ἀλλ' ἄγεθ', ὥς ἂν ἐγὼν εἴπω, πειθώμεθα πάντες·  
 φεύγωμεν σὺν νηυσὶ φίλην ἐς πατρίδα γαίαν· 140  
 οὐ γὰρ ἔτι Τροίην αἰρήσομεν εὐρυάγνιαν.  
 ὣς φάτο· τοῖσι δὲ θυμὸν ἐνὶ στήθεσσι δρινεν  
 πᾶσι μετὰ πληθύν, οἳ οὐ βουλῆς ἐπάκουσαν.  
 κινήθη δ' ἀγορή, ὥς κύματα μακρὰ θαλάσσης  
 πόντον Ἰκαρίοιο, τὰ μὲν τ' Εὐρώς τε Νότος τε 145  
 ὦρορ', ἐπαῖξας πατρὸς Διὸς ἐκ νεφελῶν.  
 ὥς δ' ὅτε κινήσει Ζέφυρος βαθὺ λήϊον ἐλθὼν,  
 λάβρος ἐπαγίζων, ἐπὶ τ' ἡμῦι ἀσταχέουσιν·

(ἔστια, 'hearth') in Troy.—126. διακοσμηθεῖμεν, governed by εἴπερ.—  
 127. ἕκαστον, i. e. we (divided into decades) should take each man (=every  
 man) of the Trojans. Some edit. have ἕκαστου, i. e. each of our decades  
 separately should take a man from the Trojans (Sp.).—129. πλέας=πλεό-  
 νας, *plures*, 'more in number than.'—132. πλάζουσι, active, "facient me  
 aberrare e scopo" (H.).—135. λέλυνται, the caulking of each separate  
 ship is indicated, whence the plural verb with a neuter plural nom.,  
 see above 86. σπάρτα, 'caulking,' i. e. tow or hemp with which the  
 seams were stopped. Others render by 'cables,' 'ropes.' "Homer's  
 ropes were not made of the Spanish *spartum*, which was not known till a  
 later period. Pliny supposes they were made of broom, *spartum scopar-  
 ium*, Linn." (L. S.) δοῦρα, 'timber,' properly oak beams (δρυς,  
 druid, &c.), and thence spear-shafts.—137. ποτιδ. the feminine referring  
 to ἄλοχοι. εἴατ', 'sit expecting' (ἦνται).—142. δρινεν, 'excited,'  
 scil. to desire a return to their native land.—146. ὦρορ', 2nd aor.  
 ὀρυνμι, 'is wont to trouble.'—147. κινήσει. Heyne. Thiersch adopts  
 κινήσῃ, § 322. 7. Ζέφυρος, a wind of great power and violence on the  
 coasts of Asia Minor.—148. λάβρος, 'vehement,' from λαβ-ω (λαμ-

ὥς τῶν πᾶσ' ἀγορὴ κινήθη. τοὶ δ' ἀλαλητῶ  
 νῆας ἐπ' ἐσσεύοντο, ποδῶν δ' ὑπένερθε κονίη 150  
 ἴστατ' ἀειρομένη· τοὶ δ' ἀλλήλοισι κέλευον,  
 ἄπτεσθαι νηῶν, ἠδ' ἐλκέμεν εἰς ἅλα διαν,  
 οὐρούς τ' ἐξεκάθαιρον· αὐτῇ δ' οὐρανὸν ἴκεν,  
 οἴκαδε ἰεμένων· ὑπὸ δ' ἤρεον ἔρματα νηῶν.

Minerva warns Ulysses to prevent the return of the Greeks. Partly by warnings, partly by menaces, he tranquillizes them, and again convenes the assembly.

Ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη, 155  
 εἰ μὴ Ἀθηναίην Ἥρη πρὸς μῦθον ξειπεν·  
 ὦ πόποι! αἰγιόχοιο Διὸς τέκος, Ἀτρυτώνη,  
 οὕτω δὴ οἰκύνδε, φίλῃν ἐς πατρίδα γαίαν,  
 Ἀργεῖοι φεύξονται ἐπ' εὐρέα νῶτα θαλάσσης;  
 καὶ δέ κεν εὐχολῇν Πριάμῳ καὶ Τρωσὶ λίποιεν 160  
 Ἀργεῖν Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης;  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν χαλκοχιτώνων·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον,  
 μηδὲ ἕα νῆας ἅλαδ' ἐλκέμεν ἀμφιελίσσας. 165  
 ὦς ἔφατ'· οὐδ' ἀπίθῃσε θεὰ γλαυκῶπις Ἀθήνη.

βάνω), a wind seizing and sweeping away. ἐπαιγίζων, 'dashing on.' αἰγίδες, to this day denote those sudden squalls so frequent and dangerous in the Mediterranean (Αἰγει-αν). ἡμίει, το λήϊον, 'bends,' 'waves,' an intransitive verb, specially applied to drooping or withering flowers. ὕ is short in the present, long in the future and its derived tenses.—150. νῆας ἐπ', i. e. ἐπὶ νῆας.—153. οὐρούς, 'trenches,' or channels by which the ships were drawn up high on the shore. During the nine years' siege these trenches had become filled with sand and earth, and required clearing. οὐρός, 'trench.' οὐρός, 'fair wind.'

155. ὑπέρμορα, 'against fate.' Those who think a poet should only speak in strict accuracy render ὑπέρμορα, a thing which was not included (outside) in fate. The word is adverbial here, and consequently should be written *unctim*.—156. πρὸς, adverbial tmesis=προσείπεν.—157. πόποι, see i. 254. Ἀτρυτώνη, 'unwearied' (τρύω, *tero*).—158. οὕτω δὴ, 'will the Greeks thus fly.' δὴ expressive of indignation.—160. καὶ δέ=κατά, tmesis for καταλίποιεν. "Only used before δέ, and when καὶ is adverbial" (L. S.) κεν . . . λίποιεν, 'and can they leave' (i. e. will they leave) the Argive Helen, as a subject of boasting (εὐχολῇν=καύχημα) to Priam, &c. Zenod. reads, Ἀργεῖν θ' Ἑλ.: "Quae vulgo leguntur apte tuetur scholiasta, dum explicat Helenam ipsam glo-



βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα·  
 [καρπαλίμως δ' ἴκανε θαῶς ἐπὶ νῆας Ἀχαιῶν·]  
 εὔρεν ἔπειτ' Ὀδυσῆα, Διὶ μῆτιν ἀτάλαντον,  
 ἔσταότ'· οὐδ' ὄγε νηὸς εὐσσίλομοιο μελαίνης 170  
 ἄπτετ', ἐπεὶ μιν ἄχος κραδίην καὶ θυμὸν ἴκανεν.  
 ἀγχοῦ δ' ἰσταμένη προσέφη γλαυκῶπις Ἀθήνη·  
 Διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,  
 οὕτω δὴ οἰκόνδε, φίλῃν ἐς πατρίδα γαίαν,  
 φεύξεσθ', ἐν νήεσσι πολυκλήϊσι πεσόντες ; 175  
 καὶ δέ κεν εὐχολὴν Πριάμῳ καὶ Τρωσὶ λίποιτε  
 Ἀργεῖην Ἑλένην, ἧς εἵνεκα πολλοὶ Ἀχαιῶν  
 ἐν Τροίῃ ἀπόλοντο, φίλης ἀπὸ πατρίδος αἵης ;  
 ἀλλ' ἴθι νῦν κατὰ λαὸν Ἀχαιῶν, μηδέ τ' ἐρώει·  
 σοῖς ἀγανοῖς ἐπέεσσιν ἐρήτυε φῶτα ἕκαστον, 180  
 μηδὲ ἔα νῆας ἄλαδ' ἐλκέμεν ἀμφιελίσσας.  
 ὣς φάθ'· ὁ δὲ ξυνέηκε θεᾶς ὅπα φωνησάσης.  
 βῆ δὲ θέειν, ἀπὸ δὲ χλαῖναν βάλε· τὴν δ' ἐκόμισσεν  
 κήρυξ Εὐρυβάτης Ἰθακῆσιος, ὃς οἱ ὀπήδει.  
 αὐτὸς δ' Ἀτρεΐδew Ἀγαμέμνωνος ἀντίος ἐλθὼν, 185  
 δέξατό οἱ σκῆπτρον πατρώϊον, ἄφθιτον αἰεὶ·  
 σὺν τῷ ἔβη κατὰ νῆας Ἀχαιῶν χαλκοχιτώνων.  
 ὄντινα μὲν βασιλῆα καὶ ἔξοχον ἄνδρα κιχείη,  
 τὸν δ' ἀγανοῖς ἐπέεσσιν ἐρητύσασκε παραστάς·

riam a Græcis Trojanis relinquendam dici" (Sp.).—166. γλαυκῶπις, 'flash-  
 ing-eyed' (αἰγλή). The owl has her name from the brilliant flashing of  
 her eyes by night.—169. μῆτιν. The wisdom of Ulysses now consisted not  
 merely in his refusal to draw down his ships, but rather in his deliberat-  
 ing with himself as to what plan should be adopted to prevent such an act.  
 ἀτάλαντον, 'equal, lit.' in weight.—175. νηυσὶν ἐμπεσόντες, 'rush-  
 ing into your ships' (lit. falling into); the word denotes the confusion  
 and rapidity of their flight.—179. ἐρώει, 'cease not,' imperative from  
 ἐρωέω, used absolutely here, as in Od. xii. 75. The verb has the idea of  
 rapid motion, and thence of *starting backwards*, as of affrighted horses,  
 Il. xxiii. 433; then of flight or cessation from an attempt. Spitz. reads,  
 "μηδ' ἔτ' ἐρώει, non diutius cuncteris."—183. βῆ δὲ θέειν, 'he proceeded  
 to run.'—184. κήρυξ, thus the moderns accentuate. The ancient Gr.,  
 &c., write κῆρυξ, circumflexing all nouns ending in -ῖξ or -ῦξ. ὀπήδει.  
 The verb is properly ὀπαδεῖω, but Homer always has the η form in the  
 3rd sing. pres. and imperf., and always without the augment (L. S.).—186.  
 σκῆπτρον, see note on 102. δέξατό οἱ, he received from him as a sign  
 of authority thus delegated; see note, Hec. 533.—188. The opt. with-

Δαιμόνι', οὗ σε ἕοικε, κακὸν ὥς, δειδίσσεσθαι· 190  
 ἀλλ' αὐτὸς τε κάθησο, καὶ ἄλλους ἴδρυνε λαούς.  
 οὐ γάρ πω σάφα οἶσθ', οἷος νόος Ἀτρεΐδαο·  
 νῦν μὲν πειράται, τάχα δ' ἵψεται νῆας Ἀχαιῶν.  
 ἐν βουλῇ δ' οὐ πάντες ἀκούσαμεν οἷον ἔειπεν.  
 μήτι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν. 195  
 θυμὸς δὲ μέγας ἐστὶ Διοτρεφέος βασιλῆος·  
 τιμὴ δ' ἐκ Διὸς ἐστί, φιλεῖ δὲ ἐμῆτιετα Ζεὺς.

“Οὐ δ' αὖ δῆμον τ' ἄνδρα ἴδοι, βοδώντα τ' ἐφεύροι,  
 τὸν σκῆπτρῳ ἐλάσασκεν, ὁμοκλήσασκέ τε μῦθῳ·  
 Δαιμόνι', ἀτρέμας ἦσο, καὶ ἄλλων μῦθον ἄκουε, 200  
 οἳ σέο φέρτεροί εἰσι· σὺ δ' ἀπτόλεμος καὶ ἀναλκις,  
 οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιος, οὔτ' ἐνὶ βουλῇ.  
 οὐ μὲν πως πάντες βασιλεύσομεν ἐνθάδ' Ἀχαιοί·  
 οὐκ ἀγαθὸν πολυκοιρανίῃ· εἰς κοίρανος ἔστω,  
 εἰς βασιλεύς, ᾧ ἔδωκε Κρόνου παῖς ἀγκυλομήτεω. 205  
 [σκῆπτρόν τ' ἠδὲ θέμιστας, ἵνα σφίσι βασιλεύῃ.]

“Ὡς ὅγε κοιρανέων διέπε στρατόν· οἳ δ' ἀγορήνδε  
 αὐτίς ἐπεσσεύοντο νεῶν ἅπο καὶ κλισιάων  
 ἠχῇ, ὥς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης  
 αἰγιαλῷ μεγάλῳ βρέμεται, σμαραγεῖ δὲ τε πόντος. 210

out *ἀν* or *κέν* denotes indefinite frequency, 'whomever he chanced to find.'—189. *τὸν δ'*, iterum *δε* in apodosis (Heyne), i. e. it is not the correlative to *μὲν* in 188: that is found in *ὅν δ'*, 198. *ἐρητύσασκε*, 'he endeavoured to restrain.'—190. *δειδίσσεσθαι*, 'to cower,' 'be flurried,' 'trepidari.' *δαιμόνι*, L. S. render, 'thou luckless wight,' 'thou wretch.'—193. *ἵψεται*, 'will press hard on,' 'oppress,' from *ἵπος*, the weight or spring of a mouse-trap, which falls down and catches the mouse, see i. 454. *ἀκουσάμεν*, "actum quidem de re est, verum suffragiis communibus nihil adhuc est scitum ac decretum."—194. *οὐ πάντας*, &c. Hence we may infer that only the elder kings (*γέροντας*, v. 53) were convened at first.—195. *μή*, 'take care lest.'—200. *ἀτρέμας*, 'quietly,' from *τρέμω*.—202. *οὔτε . . . ἐναρίθμιος*, 'not counted,' i. e. not reckoned of any value, &c.—204. The adjective is the neuter gender, because it expresses the general notion, not any particular individual of the class (Jelf, 381). Others refer the epithet to the symbol of the year (*κρόνος*), a ring, or rod of wire turning in upon itself, *ἐνιαύτος*.—205. *ἀγκυλομήτεω*, 'of the cunning Cronos' (Cronos of crooked councils, L. S.), perhaps in reference to his treachery towards Saturn. *ᾧ ἔδωκε*, thus Sp.; Heyne reads, *ᾧ δῶκε*, 'hath given this privilege.'—206. *σφίσι*, "non habet, quo refferas" (H.) Mitford renders, 'that he may rule by them,' i. e. by them

Thersites, a brawling speaker, wont to thwart and insult the kings, persists in his intention to return to Greece, and endeavours to bring over others to his opinion. Ulysses at length, by personal chastisement, compels him to silence.

Ἄλλοι μὲν ῥ' ἔζοντο, ἐρήτυθεν δὲ καθ' ἔδρας.  
 Θερσίτης δ' ἔτι μῶνος ἀμετροεπῆς ἐκολῶα,  
 ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλὰ τε ᾗδῃ,  
 μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,  
 ἀλλ' ὅ, τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν 215  
 ἔμμεναι. αἰσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν·  
 φολκὸς ἦν, χωλὸς δ' ἕτερον πόδα· τῷ δέ οἱ ὤμῳ  
 κυρτῷ, ἐπὶ στήθος συνοχωκότε· αὐτὰρ ὑπερθεν  
 φοξὸς ἦν κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.  
 ἔχθιστος δ' Ἀχιλλῇ μάλιστ' ἦν ἡδ' Ὀδυσῆϊ· 220  
 τῷ γὰρ νεικίεσκε· τότε αὐτ' Ἀγαμέμνονι δίψ·

laws of rights (θέμιστας). Spitzner supposes the line to be introduced here from ix. 99.—210. *Ἀγιάλα*, 'beach' (*αἶξ*, *ἀτσω*, *ἄλς*, when the waves rush or break); the dative indicates the locality 'on' or 'against the beach,' see Jelf.

213. *ὅς ῥ' ἔπεα*, &c., who in his heart knew (was habitually versed in) many and unbecoming expressions, so as, i. e. wherewith to wrangle against the elders. *ἐρίζειν* = *ὀνειδίζειν*.—214. *οὐ κατὰ κόσμον*, 'not in accordance with order or propriety.' *κόσμος* seems properly to denote 'order,' 'arrangement,' and hence, referring to the beautiful order of the universe, it means the 'world,' like Lat. *mundus*. Supposing it to come from *κάλλω* (*κάδσω*), we have *Cadmus*, the civilizer or arranger; *Camillus*, the reorganizer of Rome, *Casimilli* and *Casimillæ*, the youths and maidens who sang at the periodic returns of the *Sæculum*: *Carmentis* (s = r) *casmen*, and *carmen* (words set in metrical order).—216. *ὑπὸ Ἴλιον*, 'under Ilium's walls.'—217. *φολκός*, 'squint-eyed,' perhaps derived from *φάλα* *ἔλκειν*, 'to twist or distort the eyes' (L. S.) Butt. makes it a verbal from *ἔλκω*, *φέλκω* *ὀλκός* (so *φοξός*, according to L. S., is related to *ὀξύς*); in this case the word, too, means 'bandy-legged,' Lat. *valgus*. The description thus begins from the lower limbs; see B. L. under *ἔλκω*. The word occurs only in the present passage. *φόξος* Butt. makes = *φωξός* from *φῶγω*, 'to bake pottery,' hence 'warped,' 'unshapely,' see B. L.—218. *κυρτῷ*, 'gibbous,' 'bicuspid,' Lat. *curvus*. *συνοχωκότε* (*συνέχω*, redupl. perf. part. dual), 'contracted.' The whole of this description is explanatory of *αἰσχιστος*, γὰρ being omitted, see Jelf, 734, i. 2.—219. *ψεδνὴ*, 'thin,' 'spare,' lit. rubbed off (*ψάω*). *ἐπενήνοθε* Butt. supposes the old form to have been *ἐνέθω*, *ἐνθω*, akin to *ἔθω*. Virgil is thought to have formed his character of Drances (*Æn.* xi. 122), from that of Thersites. If so, he omits his personal disfigurement.—220. *ἔχθιστος*, 'most hateful to,' i. e. 'most hated by,' the active notion is not found earlier than *Lucian*.—221. *νεικίεσκε*, 'habitually censured,' the frequentative

ὀξέα κεκληγὼς λέγ' ὀνειδέα· τῷ δ' ἄρ' Ἀχαιοὶ  
ἐκπάγλως κοτέοντο, νεμέσσηθέν τ' ἐνὶ θυμῷ.  
αὐτὰρ ὁ μακρὰ βοῶν Ἀγαμέμνονα νέεκε μύθῳ·  
Ἄτρείδῃ, τέο δ' αὐτ' ἐπιμέμφεαι, ἥδ' ἐ χατίζεις; 225  
πλεῖαί τοι χαλκοῦ κλισίαι, πολλαὶ δὲ γυναῖκες  
εἰσὶν ἐνὶ κλισίῃς ἐξαίρετοι, ἅς τοι Ἀχαιοὶ  
πρωτίστῳ δίδομεν, εὖτ' ἂν πτολίεθρον ἔλωμεν.  
ἦ ἔτι καὶ χρυσοῦ ἐπιδεύεαι, ὃν κέ τις οἴσει  
Τρώων ἵπποδάμων ἐξ Ἰλίου, υἱὸς ἄποινα, 230  
ὃν κεν ἐγὼ δήσας ἀγάγω, ἦ ἄλλος Ἀχαιῶν;  
ἦ ἔ γυναιῖκα νέην, ἵνα μίσγεται ἐν φιλότῃ,  
ἦντ' αὐτὸς ἀπονόσφι κατίσχει; οὐ μὲν ἔοικεν,  
ἀρχὸν ἔόντα, κακῶν ἐπιβασκόμεν υἱὰς Ἀχαιῶν.  
ὦ πέπονες, κάκ' ἐλέγχε', Ἀχαιῖδες, οὐκέτ' Ἀχαιοί! 235  
οἴκαδ' ἐπερ σὺν νηυσὶ νεώμεθα· τόνδε δ' ἔωμεν  
αὐτοῦ ἐνὶ Τροίῃ γέρα πεσσέμεν, ὅφρα ἴδῃται,  
ἦ ῥά τί οἱ χ' ἡμεῖς προσαμύνομεν, ἦ ἔ καὶ οὐκί·  
ὅς καὶ νῦν Ἀχιλῆα, ἔο μέγ' ἀμείνονα φῶτα,  
ἠτίμησεν· ἔλων γὰρ ἔχει γέρας, αὐτὸς ἀπούρας. 240  
ἀλλὰ μάλ' οὐκ Ἀχιλῆϊ χόλος φρεσὶν, ἀλλὰ μεθήμων·  
ἦ γὰρ ἄν, Ἄτρείδῃ, νῦν ὕστατα λωβήσαιο.  
Ὡς φάτο νεικέων Ἀγαμέμνονα, ποιμένα λαῶν,

in -σκω.—222. ὀξέα, adverbially, 'shrilly vociferating.'—225. τέο=τοῦ = τινος.—226. χαλκοῦ, i. e. of works in bronze, comp. "quo *Sisyphus aere lavassit pedes*" (Hor.) χαλκός, prop. 'copper,' then 'bronze,' a mixture of copper with tin.—228. ἔλωμεν, 'as often as we may have taken some city.'—229. κέ τις οἴσει, see i. 175, for the fut. indic. after κε(άν).—230. υἱός, genitive from supposed nom. υἱός. The proper and usual nom. is υἱός, but a form υἱός must have existed.—232. γυναῖκα, "cum respectu ad Briseidem dictum" (H.) The accusative may be governed by ἀγάγω, or by supplying some verb such as ποθείς.—234. κακῶν ἐπιβασκόμεν, &c. 'to cause the Greeks to march through (on) perils.'—235. πέπονες, 'soft-hearted,' 'weaklings,' the plural occurs in Homer only here, the singular is found ε'. 109. κάκ' ἐλέγχεα, 'shameful objects of reproach,' abstract for concrete, as *servitia* for *servos* (Sall.) Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, Aen. ix. 617: "O vere Phrygiæ, neque enim Phryges" (Clarke cit.)—236. περ, here marks opposition, 'to our proper home,' and not stay here (Jelf, 714, i. 2).—237. γέρα πεσσέμεν, "frui his γέρασι, quæ a militiâ nostrâ ille captat, abstulit" (H.), lit. to digest them. ἐν Τροίῃ, 'in the Troad.'—238. ἦ ῥά τί οἱ χ' ἡμεῖς, i. e. καὶ ἡμεῖς, 'whether even we in any way defend him or not.'—242. ἦ γὰρ ἄν, 'for

Θερσίτης· τῷ δ' ὥκα παρίστατο δῖος Ὀδυσσεύς,  
καί μιν ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ· 245

Θερσίτ' ἀκριτόμυθε, λιγύς περ ἐὼν ἀγορητής,  
ἴσχεο, μηδ' ἔθειλ' ὅλος ἐριζέμεναι βασιλεῦσιν.  
οὐ γὰρ ἐγὼ σέο φημί χειριότερον βροτὸν ἄλλον  
ἔμμεναι, ὅσσοι ἄμ' Ἀτρεΐδης ὑπὸ Ἴλιον ἦλθον.  
τῷ οὐκ ἂν βασιλῆας ἀνὰ στόμ' ἔχων ἀγορεύοις, 250  
καί σφιν ὄνειδέα τε προφέροις, νόστον τε φυλάσσοις.  
οὐδέ τί πω σάφα ἴδμεν, ὅπως ἔσται τάδε ἔργα,  
ἢ εὖ ἢ κακῶς νοστήσομεν υἱὲς Ἀχαιῶν.

[τῷ νῦν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,  
ἦσαι ὄνειδίζων, ὅτι οἱ μάλα πολλὰ διδοῦσιν 255  
ἥρωες Δαναοί· σὺ δὲ κερτομέων ἀγορεύεις.]

ἀλλ' ἐκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
εἴ κ' ἔτι σ' ἀφραίνοντα κιχήσομαι, ὥς νύ περ ὦδε,  
μηκέτ' ἔπειτ' Ὀδυσῆϊ κάρη ὤμοισιν ἐπέη,  
μηδ' ἔτι Τηλεμάχοιο πατὴρ κεκλημένος εἶην, 260  
εἰ μή ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἵματα δύσω,  
χλαῖνάν τ' ἠδὲ χιτῶνα, τά τ' αἰδῶ ἀμφικαλύπτει,  
αὐτὸν δὲ κλαίοντα θοὰς ἐπὶ νῆας ἀφήσω  
πεπληγὼς ἀγορῆθεν ἀεικέσσι πληγῇσιν.

Ὡς ἄρ' ἔφη σκήπτρῳ δὲ μετάφρενον ἠδὲ καὶ ὦμῳ 265  
πληξεν· ὁ δ' ἰδνῶθη, θαλερὸν δέ οἱ ἔκπεσε δάκρυ.  
σμῶδιξ δ' αἵματόεσσα μεταφρένου ἔξυπανέστη  
σκήπτρου ὑπο χρυσέου· ὁ δ' ἄρ' ἔζετο, τάρβησέν τε·

were it otherwise.—246. ἀκριτόμυθος, 'without judgment in speech' (ἀκριτος, 'confused,' 'disorderly').—247. ἴσχεο, 'refrain,' 'cease.'—250. When a command is expressed by opt. with ἂν, οὐ is used (not μή); for the negative is still positive (Jelf, 741, Obs.)—251. νόστον τε φυλάσσοις, i. e. nor scrutinize our return, "ne captes præsens momentum, cum de reditu agitas, tanquam opportunitatem maledicendi regibus" (H.) L. S. thus, "nor anxiously look for an opportunity to return," but why then should Thersites attack Agamemnon's proposal?—253. ἢ εὖ ἢ κακῶς, i. e. whether we shall be right or wrong in returning.—258. κιχήσομαι, so Spitz. and Heyne; fut. indic. after κε=ἂν, as often. κεχείομαι, Thiersch. § 232, 77. νῦ, νῦν is the 'now' of time; νυν, the 'now' of argument. νῦ is used only in irony.—262. τά τ' αἰδῶ ἀμφικαλύπτει, i. e. τὸ ξῶμα. The common soldiers wore no thorax, but merely a broad belt covering the hips.—264. πεπληγὼς, 'when I have lashed thee.' πεπλήγα is active in Homer.—266. θαλερὸν, prop. epithet of luxuriant

ἀλγήσας δ', ἀχρεῖον ἰδὼν, ἀπεμόρξατο δάκρυ.  
οἱ δέ, καὶ ἀχνύμενοί περ, ἐπ' αὐτῷ ἡδὺν γέλασαν. 270  
ὥδε δέ τις εἶπεσκεν, ἰδὼν ἐς πλησίον ἄλλον·

ᾧ πόποι! ἦ δὴ μυρὶ Ὀδυσσεὺς ἐσθλὰ ἔοργεν,  
βουλὰς τ' ἐξάρχων ἀγαθὰς, πόλεμόν τε κορύσσω·  
νῦν δὲ τόδε μέγ' ἄριστον ἐν Ἀργείοισιν ἔρεξεν,  
ὃς τὸν λωβητῆρα ἐπесβόλον ἔσχ' ἀγοράων. 275  
οὐ θὴν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ  
νεικεῖν βασιλῆας ὀνειδείους ἐπέεσσιν.

The tranquillized assembly listens with attention to the advice of Nestor and Ulysses. They relate the favourable omens which occurred at their departure from Greece. Finally Agamemnon inspirits the troops by promising to offer battle to the Trojans.

ᾧ φάσαν ἡ πληθὺς ἀνὰ δὲ πτολίπορθος Ὀδυσσεὺς  
ἔστη, σκῆπτρον ἔχων (παρὰ δέ, γλαυκῶπις Ἀθήνη,  
εἰδομένη κήρυκι, σιωπᾶν λαὸν ἀνώγει, 280  
ὥς ἅμα θ' οἱ πρῶτοί τε καὶ ὕστατοι υἷες Ἀχαιῶν  
μῦθον ἀκούσειαν, καὶ ἐπιφρασσάμετο βουλήν)  
ὃ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν·

Ἀτρεΐδῃ, νῦν δὴ σε, ἄναξ, ἐθέλουσιν Ἀχαιοὶ  
πᾶσιν ἐλέγχιστον θέμεναι μερόπεςσι βροτοῖσιν· 285  
οὐδέ τοι ἐκτελείουσιν ὑπόσχεσιν, ἣν περ ὑπέσταν,  
ἐνθάδ' ἔτι στείχοντες ἀπ' Ἀργεὸς ἱποβότοιο,

plants, then of anything large or copious, as here, 'big,' 'copious tears.'—267. *ἐκπανάστη*, 'under the staff.'—269. *ἀχρεῖον ἰδὼν*, 'looking helplessly,' adverbial accusative, 'looking a useless look.' *ἀχρεῖον* is used but twice in Homer; here, and in Odyss. 18. 163, of Penelope's forced laugh, when she endeavours to hide her feelings.—270. *ἀχνύμενοί περ*, 'though chagrined.' *περ* here limitative or corrective. These particles are usually joined in Attic Greek, *καί περ*.—272. *εὖργε*, perf. obs. *ἐργω*, *Φεργω*, 'work.'—273. *ἐξάρχων*, with accus. *πόλεμόν τε κηρύσσω*, 'marshalling the fray'=*μάχην ἀγείρων*. Comp. Cic. Leg. Man., "totus belli impetus navigavit."—275. *ἐπесβόλον*, 'reviler,' one who assails with words (*ἐπεσι βάλλων*).—276. *οὐ θὴν*, positively not (*θεῶ*, *τιθήμι*, *pono*, I lay down as a fact). *ἀγήνωρ*, *ἀγαν ἀνὴρ*, hence 'headstrong,' 'overbearing.'

278. *πτολίπορθος*, 'city destroyer,' an epithet (in Homer) of Achilles, Ulysses, and Mars. In Horace, of Ulysses, "*qui domitor Trojæ*." *φάσαν*, a plural verb after a noun of multitude. Constrn. *κατὰ σύνεσιν*.—280. *σιωπᾶν*. The moderns write these infinitives without i subscr. *ἀνώγει*.—282. *ἐπιφρασσάμετο*, the usual Ionic change of *ν* into *α*.—288. *ἥν περ*

Ἴλιον ἐκπέρσαντ' εὐτείχεον ἀπονέεσθαι.  
 ὥστε γὰρ ἡ παῖδες νεαροί, χῆραί τε γυναῖκες,  
 ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. 290  
 ἢ μὴν καὶ πόνος ἐστὶν ἀνιηθέντα νέεσθαι.  
 καὶ γάρ τις θ' ἓνα μῆνα μένων ἀπὸ ἧς ἀλόχοιο  
 ἀσχαλάα σὺν νηϊ πολυζύγῳ ὄνπερ ἄελλαι  
 χειμέριαι εἰλέωσιν, ὀρινομένη τε θάλασσα·  
 ἡμῖν δ' εἵνατός ἐστι περιτροπέων ἐνιαυτός 295  
 ἐνθάδε μιμνόντεσσι. τῷ οὐ νεμεσίζομ' Ἀχαιοὺς  
 ἀσχαλάαν παρὰ νηυσὶ κορωνίσιν· ἀλλὰ καὶ ἔμπης  
 αἰσχρόν τοι δηρόν τε μένειν, κενεόν τε νέεσθαι.  
 τλῆτε, φίλοι, καὶ μέινат' ἐπὶ χρόνον, ὄφρα δαῶμεν,  
 ἢ ἔτεον Κάλχας μαντεύεται, ἥε καὶ οὐκί. 300  
 εὖ γὰρ διὴ τόδε ἴδμεν ἐνὶ φρεσίν· ἐστὲ δὲ πάντες  
 μάρτυροι, οὓς μὴ Κῆρες ἔβαν θανάτοιο φέρουσαι,  
 χθιζὰ τε καὶ πρώϊζ', ὅτ' ἐς Αὐλίδα νῆες Ἀχαιῶν  
 ἠγερέθοντο, κακὰ Πριάμφυ καὶ Τρωσὶ φέρουσαι·  
 ἡμεῖς δ' ἀμφὶ περὶ κρήνην ἱερούς κατὰ βωμοὺς 305

ἵππεσταν, 'the promise, even that (περ) which they stood under.'—287.  
 Ἄργος, here used for Greece in general. ἔτι = still further, besides, præ-  
 terea. Arnold = *jam tum*, a sense it cannot bear.—288. ἐκπέρσαντα, 'that  
 you should return, after having sacked Ilium!'—289. τε, here answers  
 to ἢ, as *or*, or.—290. ἀλλήλοισιν ὀδύρονται, scil. ἐν, they mourn together.  
 —291. πόνος . . . νέεσθαι. The train of thought seems to be this:  
 Surely it is a woe (πόνος) to return disappointed (grieved); *I know you  
 have reason to wish a return*, for (γὰρ) any one remaining a month, &c., is  
 grieved; still, it is disgraceful to remain so long, and then return empty-  
 handed.—292. μῆνα, 'during one month,' accusative of time, as Lat. *flet  
 noctem*.—294. εἰλέωσιν, 'drive about.' Arnold renders, "shut up in  
 harbour," but in that case they would be secure from storms.—295. περι-  
 τροπέων, 'revolving,' part. from *περιτροπέω*.—296. τῷ = διὰ τὸ = 'where-  
 fore.' The accusative and infinitive form one notion, see above, line 50.  
 —298. κενεόν, 'without plunder,' 'empty-handed.'—299. Comp. Div. ii.  
 30, for Cicero's translation of the passage. ἐπὶ, *during* the time.—303.  
 χθιζὰ, 'lately,' during the pestilence (lit. yesterday or the day before).  
 Other interpretations are 'lately,' with a wide meaning for χθιζὰ, like  
 Lat. *mox* (cf. Orell. Hor. A. Poet. 221). χθιζα καὶ πρώϊφα can hardly  
 be referred to a period of nine years. κῆρ θανάτου, 'the fate of death,'  
 i. e. fatal death, personified, see below 834. οὓς . . . φερούσαι, 'bear-  
 ing away, departed,' i. e. 'bore away,' *abstulerunt, rapierunt*. Clarke  
 compares Virgil's "*postquam te fata tulerunt*. ἠγερέθοντο, from a  
 new verb ἠγερέθομαι, formed from ἐγείρομαι. So ἠερέθομαι from αἶρο-  
 μ. η. —305. ἀμφὶ περὶ, 'round about.' When two prepositions are con-

ἔρδομεν ἀθανάτοισι τελέεσσας ἐκατόμβας,  
 καλῇ ὑπὸ πλατανίστῳ, ὅθεν ῥέεν ἀγλαὸν ὕδωρ·  
 ἔνθ' ἐφάνη μέγα σῆμα· δράκων ἐπὶ νῶτα δαφεινός,  
 σμερδαλέος, τόν ῥ' αὐτὸς Ὀλύμπιος ἦκε φώσδε,  
 βωμοῦ ὑπαΐξας, πρὸς ῥα πλατάνιστον ὄρουσεν. 310  
 ἔνθα δ' ἔσαν στρουθοῖο νεοσσοί, νήπια τέκνα,  
 ὄζω ἐπ' ἀκροτάτῳ, πετάλοις ὑποπεπτηῶτες,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτῃ ἦν, ἣ τέκε τέκνα·  
 ἔνθ' ὄγε τοὺς ἐλεεινὰ κατήσθιε τετριγῶτας·  
 μήτηρ δ' ἀμφεποτᾶτο ὕδυρομένη φίλα τέκνα· 315  
 τὴν δ' ἐλελιξάμενος πτέρυγος λάβεν ἀμφιαχυῖαν.  
 αὐτὰρ ἐπεὶ κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 τὸν μὲν ἀρίζηλον θῆκεν θεός, ὅσπερ ἔφηνεν  
 λαῶν γάρ μιν ἔθηκε Κρόνου παῖς ἀγκυλομήτεω·  
 ἡμεῖς δ' ἔσταότες θαυμάζομεν, οἷον ἐτύχθη. 320  
 ὥς οὖν δεινὰ πέλωρα θεῶν εἰσῆλθ' ἐκατόμβας,  
 Κάλχας δ' αὐτίκ' ἔπειτα θεοπροπέων ἀγόρευεν·  
 τίπτ' ἄνεψ' ἐγένεσθε, κάρη κομόωντες Ἀχαιοί;  
 ἡμῖν μὲν τόδ' ἔφηνε τέρας μέγα μητίετα Ζεὺς,

joined, the first is adverbial, the latter governs its proper case. Virgil has compounded two prep. in the verb *prosubagit*.—306. *τελέεσσας*, 'without spot or blemish' (τέλος).—307. *πλατανίστῳ*, the oriental palm, so called from the great breadth of its leaves (*πλατύς*).—308. *δαφεινός*, 'blood-red,' the whole back of the serpent was blood-coloured. L. S. prefers 'tawny,' comp. Il. x. 28: *δαφεινὸν δέρμα λεόντος*.—309. *σμερδαλέος*, 'fearful,' 'terrible.' ἦκε 'sent forth to light,' scil., from his lair under the earth.—311. *στρουθοῖο*, any small bird, but usually taken to mean a 'sparrow.'—312. *ὑποπεπτηῶτες*, 'crouching,' cowering beneath the leaves (*Æsch.* vii. C. T.): *δράκοντας ὥς τις τέκνων ὑπερδέδοικε λεχέων δυσεννάτορας, πάντρομος πελειάς* (see *Hor. Od.* v. i. 19).—314. *τετριγῶτας*, 'twittering.' Others, *τετρυνῶτας*, but the latter is used of the cooing of doves.—316. *πτέρυγος* (πτέρυξ), 'by the wing.' Some edd. have *πετερύγας* (πετερύξ), that part of the body to which the wing is attached.—318. *ὅς ἔφηνεν*, 'who had shown him,' i. e. as an ostentum; so above, ἦκε φώσδε. *ἀρίζηλον*, 'conspicuous,' 'manifest,' scil. for all to behold, by changing it into lasting stone. Some Schol. seem to have read *αἰδῆλον* in the sense of 'unseen;' and so Cic. translates, "*Qui luci ediderat genitor Saturnius idem abdidit*." This latter reading Buttm. prefers, as being opposed to ἦκε φώσδε.—323. *ἄνεψ*, an adverb, 'silently,' from *ἀναος*, *ἀναός* (ἀύω, to cry aloud), see B. L., who writes it without the ι subscr., and cites *Od.* xxiii. 93. ἡ δ' ἄνεψ δὴν ἦστο: where the supposed plural is inadmissible.—324. *μὲν*, after pronoun, on the



ὄψιμον, ὄψιτέλεστον, δοῦν κλέος οὔ ποτ' ὀλεῖται. 825  
 ὥς οὗτος κατὰ τέκν' ἔφαγε στρουθοῖο καὶ αὐτήν,  
 ὀκτώ, ἀτὰρ μήτηρ ἐνάτη ἦν, ἥ τέκε τέκνα·  
 ὥς ἡμεῖς τοσσαῦτ' ἔτεα πτολεμίζομεν αὖθι,  
 τῷ δεκάτῳ δὲ πόλιν αἰρήσομεν εὐρυάγυιαν.  
 κείνος τὼς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται. 830  
 ἀλλ' ἄγε, μίμνετε πάντες, εὐκνήμιδες Ἀχαιοί,  
 αὐτοῦ, εἰσόκεν ἄστρῳ μέγα Πριάμοιο ἔλωμεν.  
 ὦς ἔφατ'· Ἀργεῖοι δὲ μέγ' ἵαχον (ἀμφὶ δὲ νῆες  
 σμερδαλέον κονάβησαν, αὐσάντων ὑπ' Ἀχαιῶν)  
 μῦθον ἐπαινῆσαντες Ὀδυσσεὺς θεῖοιο. 835  
 τοῖσι δὲ καὶ μετέειπε Γερήνιος ἱππότα Νέστωρ·  
 ὦ πόποι! ἦ δὴ παισὶν εἰκότες ἀγοράασθε  
 νηπιάχοις, οἷς οὔτι μέλει πολεμῆϊα ἔργα.  
 πῇ δὴ συνθεσῆαι τε καὶ ὄρκια βήσεται ἡμῖν;  
 ἐν πυρὶ δὴ βουλαὶ τε γενοῖατο, μήδεά τ' ἀνδρῶν, 840  
 σπονδαὶ τ' ἄκρητοι καὶ δεξιά, ἧς ἐπέπιθμεν!  
 αὐτῶς γάρ ρ' ἐπέεσσ' ἐριδαίνομεν, οὐδέ τι μῆχος  
 εὐρέμεναι δυνάμεσθα, πολλὸν χρόνον ἐνθάδ' ἰόντες.  
 Ἀτρεΐδῃ, σὺ δ' ἔθ', ὥς πρὶν, ἔχων ἀστεμφέα βουλὴν,  
 ἄρχεν' Ἀργεῖοισι κατὰ κρατερὰς ὑσμίνας· 845  
 τούσδε δ' ἔα φθινύθειν, ἕνα καὶ δύο, τοί κεν Ἀχαιῶν

reintroduction of a person previously mentioned.—325. *δοῦν*, diseresis for *οὔ*. Thiersch makes it a dialectic form of *ὅστις*, § 206, 26.—328. *αὐτό* = *αὐτόθι*.—330. *τελεῖται*, “in eo sunt ut eventum habeant” (H.), i. e. are in the act of accomplishment. “*Quæ jam matura videtis*” (Cic).—336. *ἱππότα*, simply as warring in chariots; not with reference to his descent from Neptune. *Γερήνιος*, so called from Gerena in Messenia or Triphylia.—339. *βήσεται* = *ἀποβήσεται*, ‘in what shall our compacts eventuate?’—340. *ἐν πυρὶ*, &c., ‘shall the councils, &c., be consigned to fire?’ This is the usual interpretation. Nagelsbach, removing the interrogation, renders, ‘well may our councils, &c., be consigned to fire,’ &c.—341. *σπονδαί*, &c.; supply again *γενοῖατο* (= future), how will our compacts, &c., eventuate? “*Quo modo tandem eventum habebunt pacta et promissa*” (H.), see preceding note, and Porson, *Med.* 21. *ἐπέπιθμεν*, Epic, 1st pers. plu. perf. 2. from *πείθω* (L. S.) *μῆχος*, ‘remedy,’ ‘plan,’ or ‘aid,’ connected with *μήδομαι*. *σπονδαὶ ἀκρηταί*, i. e. of pure, unmixed wine; allusion is made to the compact ratified at Aulis, not to the arrangement made by Tyndareus with the suitors, which story is later than Homer.—343. *ἐνθάδ' ἰόντες*, ‘by remaining here in assembly,’ not “*ad Illium*.”—346. *τοί κεν*, ‘whosoever may intend,’ he hints at, but does

νόσφιν βουλευώσ' (ἄνυσιν δ' οὐκ ἔσσεται αὐτῶν)  
 πρὶν Ἀργοσδ' ἵεναι, πρὶν καὶ Διὸς αἰγιόχοιο  
 γνῶμεναι εἶτε ψεύδος ὑπόσχεσις, ἥ καὶ οὐκί.  
 φημὶ γὰρ οὖν κατανεῦσαι ὑπερμενέα Κρονίωνα 350  
 ἡματι τῷ, ὅτε νηυσὶν ἐπ' ὠκυπόροισιν ἔβαινον  
 Ἀργεῖοι, Τρώεσσι φόνον καὶ Κῆρα φέροντες,  
 ἀστράπτων ἐπιδέξι', ἐναίσιμα σήματα φαίνων.  
 τῷ μήτις πρὶν ἐπειγέσθω οἰκόνδε νέεσθαι,  
 πρὶν τινα παρ Τρώων ἀλόχῃ κατακοιμηθῆναι, 355  
 τίσασθαι δ' Ἑλένης ὀρμήματά τε στοναχὰς τε.  
 εἰ δέ τις ἐκπάγλως ἐθέλει οἰκόνδε νέεσθαι,  
 ἀπτέσθω ἥς νηὸς ἐϋστέλμοιο μελαίνης,  
 ὄφρα πρόσθ' ἄλλων θάνατον καὶ πότμον ἐπίσπῃ.  
 ἀλλὰ, ἄναξ, αὐτός τ' εὖ μῆδεο, πείθεό τ' ἄλλῃ· 360  
 οὔτοι ἀπόβλητον ἔπος ἔσσεται ὁ, ττι κεν εἴπω.  
 κριν' ἄνδρας κατὰ φύλα, κατὰ φρήτρας, Ἀγάμεμνον,  
 ὥς φρήτρη φρήτρηφιν ἀρίγῃ, φύλα δὲ φύλοις.  
 εἰ δέ κεν ὥς ἔρξης, καὶ τοι πείθωνται Ἀχαιοί,  
 γνῶσῃ ἔπειθ', ὅς θ' ἡγεμόνων κακός, ὅς τέ νυ λαῶν, 365  
 ἦδ' ὅς κ' ἐσθλὸς ἔρσι· κατὰ σφέας γὰρ μαχέονται·

not name Achilles.—348. πρὶν . . . πρὶν. *πρὶν* is often repeated, especially in negative sentences. The first *πρὶν* is adverbial, and (like *ἄν* . . . *ἄν*) is only a sort of preparation for the second. ζ, Attic: ξ, Epic.—349. ὑπόσχεσις = *vaticinium*: when the fleet moved from Aulis thunder came from the right.—350. κατανεῦσαι = *annuisse*, 'assented.'—353. ἀστράπτων, change of construction = *ἀνακολοῦθον*. Strict grammar would require the participle in the accusative. ἐπιδέξια, 'on the right,' i. e. propitious. The Greek augur faced the north, consequently the east (propitious) was on his right. The Roman faced the south, consequently the east was on *his left*; see Donald. Varr.—355. τινα = 'each,' i. e. any one out of the host, and, therefore, all or each of them.—356 Ἑλένης, &c., 'the sorrow and woes of Helen.' To excite the troops to vengeance he represents Helen as wailing at her forced captivity, or as having been carried off against her will. Others render, 'our woes and sufferings for Helen's sake.'—358. ἀπτέσθω, 'let him lay hands on,' scil. to aid in launching it.—359. ἐπίσπῃ, 'may meet with death,' Lat. *oppetere mortem*.—362. φύλα = τὰ γένη. φρατρίαι = οἰκίαι, i. e. tribes and houses, each of the former containing several φρατρίαι (in Attica, 30). This allusion to the old Athenian division is taken as a proof of the Ionic origin of Homer. Here we have, says Heyne, the first intimation of anything like tactics or strategy.—366. κατὰ σφέας, 'they will fight separately,' "non confusi cum aliis" (H.) "To the utmost of their abt-

γνώσεται δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
ἧ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
ἧ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370

αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίῃ καὶ Ἀπολλων,  
τοιοῦτοι δέκα μοι συμφράδμονες εἶεν Ἀχαιῶν·  
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,  
χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε, περθομένη τε.  
ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375  
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἥρχον χαλεπαίνων·  
εἰ δέ ποτ' ἔς γε μίαν βουλεύσομεν, οὐκέτ' ἔπειτα  
Τρῶσιν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἡβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·  
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν, πολέμοιο μεδέσθω·  
ὥς κε πανηγέριοι στυγερῷ κρινώμεθ' Ἄρηϊ. 385

οὐ γὰρ πανσωλή γε μητέσσεται, οὐδ' ἡβαιόν,  
εἰ μὴ νυξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.  
ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχεϊ χεῖρα καμῖται·  
ιδρώσει δέ τευ ἵππος, ἐύξουν ἄρμα τιταίνων. 390  
ὃν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

lity" (Wolf).—367. θεσπεσίῃ, supply βουλῇ, see B. L.—368. ἀφραδίῃ, 'carelessness,' 'unskilfulness in war.'—370. αὐτ', "iterum nunc ut alias, oratione excellis" (Heyne).—376. μετ' ἔριδας βάλλει, 'cast me into the midst of quarrels,' i. e. involves me in contention.—379. μίαν, scil. βουλὴν. ἔς, denoting mental aim or purpose.—381. ξυνάγωμεν Ἄρηα, 'that we may arouse the fight,' Virgil's "*movere Martem*."—382. εὖ θέσθω, 'well adapt,' 'adjust' his shield.—384. ἀμφὶς ἰδὼν, 'carefully inspecting each side of his chariot:' the wheels, navies, tires, and linchpins, being most important.—385. κρινώμεθα, 'come to issue in the contest.' κρίνω = to separate, thence decide. Eustath. explains, κρίνονται, συγγέονται, quasi κρίνεσθαι sit a cribro dictum, quo cernuntur farinæ (Heyne).—386. μετέσσεται, μετὰ, ἔσσεται, 'no cessation shall be between us,' i. e. Trojans and Achaeans.—389. ἀμφιβρότης, so called, as covering both left and right side, i. e. the whole man. χεῖρα, accus. of special locality, indicating the particular part which was wearied.—390.

μυνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἐσσεῖται φυγέειν κύνας ἡδ' οἰωνούς.

The army sacrifice to the presiding deities. The men partake of food and prepare their arms; each leader marshals his own troops.

‘Ὡς ἔφατ’· Ἀργεῖοι δὲ μέγ’ ἴαχον, ὥς ὅτε κῦμα  
ἀκτῇ ἐφ’ ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395

προβλήπῃ σκοπέλω· τὸν δ’ οὐποτε κύματα λείπει,  
παντοίων ἀνέμων, ὅτ’ ἂν ἔνθ’ ἢ ἔνθα γένωνται.

ἀνστάντες δ’ ὀρέοντο, κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλυντο.

ἄλλος δ’ ἄλλῃ ἔρεζε θεῶν αἰειγενετῶν, 400

εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἴδης.

αὐτὰρ ὁ βοῦν ἰέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·

κίκλησκει δὲ γέροντας ἀριστῆας Παναχαϊῶν, 405

Νέστορα μὲν πρῶτιστα καὶ Ἴδομενῆα ἄνακτα,

αὐτὰρ ἔπειτ’ Αἴαντε δύω καὶ Τυδέος υἱόν,

ἔκτον δ’ αὐτ’ Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.

αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·

ἦδδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.

βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλυντο· 410

τοῖσιν δ’ εὐχόμενος μετέφη κρείων Ἀγαμέμνων·

Ζεῦ κύδιστε, μέγιστε, κελαινεφές, αἰθέρι ναίων,  
μὴ πρὶν ἐπ’ ἡέλιον δῦναι, καὶ ἐπὶ κνέφας ἔλθεῖν,

τιταίνων, properly ‘stretching,’ thence ‘drawing along.’—391. νοήσω, optative, denotes indefinite frequency.—393. ἄρκιον, ‘no security shall he have, that he shall escape,’ &c., see B. L. (ἔρκος.)

394. ὥς ὅτε, κύμα, scil. βοῇ.—397. Aristarchus made κύματα the subject of γένωνται. Others remove the point from λείπει, and construe κύματα παντ. ἀνέμ, waves arising from various winds; the causal genitive, as “Ἦρας ἀλατείᾳ, errores a Junone excitati.”—402. ἱερεύσεν,

‘slaughtered.’ Heyne calls attention to the feast *preceding* the sacrifice, the contrary order being observed in later times.—406. δύω, i. e. Ajax, son of Telamon, and Ajax, son of Oileus.—408. βοὴν ἀγαθὸς, a loud voice was necessary in a leader, to order, or encourage his troops. Though

Homer, Il. xviii., mentions the trumpet (Τυρσηνίκη σάλπιγξ), yet it does not appear to have been used for battle signals.—409. ἐπονείτο,

‘how he was troubled,’ scil. with care and anxiety. ἀδελφεόν, transp. of case for ἀδελφεός; cf. “nosti Marcellum quam tardus sit.”—410. See α.

458.—412. αἰθέρι, i. e. in the æther: the dative of locality.—413. The

κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσαν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυρίοι, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὦρη.

Ἡῦτε μυιάων ἀδινάων ἔθνεα πολλὰ,  
 αἵτε κατὰ σταθμὸν ποιμνήϊον ἡλασκουσιν, 470  
 ὦρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσαντο, διαρῥαῖσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῇ μιγέωσιν· 475  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,  
 ὑσμίνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
 Ἄρεϊ δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
 ἥτε βούς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων 480  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν·  
 τοῖον ἄρ' Ἀτρείδην θῆκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Next follows the celebrated catalogue of the ships, people, and leaders who proceeded to the Trojan war.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι·  
 ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·  
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.  
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνῳ·  
 οὐδ' εἴ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

their wings.—469. ἥτε μυιάων ἔθνεα, scil. ἴσαντο, πέτονται.—  
 470. ἡλασκουσι, 'fly hither and thither,' lit. 'stray,' from ἀλάομαι.  
 —475. διακρίνωσιν, 'might select them at any time.'—478. κεφαλὴν.  
 The accusative points out the part in which he resembled him.—482.  
 πολλοῖσι . . . ἡρώεσσιν. The words are separated, to render them more  
 prominent and emphatic.

486. κλέος οἶον, 'merely the tradition,' 'rumour,' "quo manifestum  
 fit serioribus ætibus poetam post res Trojanas vixisse" (H.) But then  
 the question arises, what is meant by the words *seriora tempora*? How  
 are they to be limited? Three or four generations after the Trojan war

φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490  
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίαθ', ὅσοι ὑπὸ Ἴλιον ἦλθον·  
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,  
 Ἄρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495  
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσαν,  
 Σχοῖνόν τε Σκῶλόν τε, πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,  
 οἳ τ' ἄμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,

would be sufficient to authorize the use of the word κλῆος.—494. The Boeotians were of Æolic race, that to which most of the heroes are referred. Boeotus was son of Itonus, grandson of Amphictyon, great grandson of Deucalion. Boeotus dwelt in Arne of Thessaly. Sixty years after the capture of Troy, the Boeotians, to whom the Cadmei had fled just at the commencement of the Trojan war, being driven out from Thessaly, with them passed into Boeotia, and there founded a second Arne; see Thucyd. i. 12.—495. The catalogue commences with the Boeotians, probably because their ships contained the greatest number of men, or because the expedition set out from Aulis in Boeotia. It then proceeds to enumerate the contemrinous peoples; and from the right to the left until we arrive at the Thessalians and ships of Achilles at the extreme left. Virgil, in his catalogues, arranges the clans according to origin and race, *Æn.* viii. x. *ad. fin.* At setting out we must observe that the places mentioned in Homer are not cities, properly so called, but villages with their surrounding districts, or rude fortresses situate upon a mountain or cliff.—496. Ὑρίην, not far from Tanagra, famous for Orion. Some read Θυρίην. Αὐλίδα, from Αὐλῖς. Αὐλῖς makes Αὐλιν. Aulis, where the Greek fleet assembled, has two harbours, Megalo and Microvathi (harbour). The town Aulis was on a rock between these two bays.—497. Σκῶλον, *Scholus*, probably so called from its rough and brambly region. The town or village was close under Citheron, on the road to Aphidna from Thebes. πολύκνημον, 'hilly,' κνημοὶ γὰρ τὰ κατὰ τοῦ ὄρους. Ἐτεωνόν, afterwards Scarphe.—498. Θέσπειαν. There is a threefold form of the name, Θέσπεια, Θέσπια, and Θέσπιαι. Penult. is long here; short in Corinna, Θεςπῖα καλλιγένηθλε; the town is S.E. of Helicon. The warriors of this town fought with Leonidas against the Persians. Γραῖα seems to be the same as Τανα-γραῖα. Aristotle makes Oropus the ancient Γραῖα, which is borne out by Thucyd. ii. 23 (where Arnold reads *πειραϊκην* for *Γραϊκην*). Near this town was the shrine of Amphiarus, and the tomb of Narcissus. Μυκαλησόν, Strabo places in the centre of Boeotia; it was famous for its shrine of Demeter. The town was sacked by Thracian mercenaries of Athens in 413. εὐρύχορον, prop. with level ground for the evolutions of the chorus, i. e. 'with level plains.'—499. ἄμφ', "eo spectat, quod priscis ætatibus loca plerumque per vicos aut stirpes et familias

οἱ τ' Ἐλεῶν' εἶχον ἡδ' Ὕλην καὶ Πετεῶνα, 500  
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 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,  
 οἱ τε Κορώνειαν καὶ ποιήενθ' Ἀλίартόν,  
 οἱ τε Πλάταιαν ἔχον, ἡδ' οἱ Γλίσσαντ' ἐνέμοντο,  
 οἱ θ' Ὑποθήβας εἶχον, ἐϋκτίμενον πτολίεθρον, 505  
 Ὀγχηστόν θ' ἱερόν, Ποσιδηῖον ἀγλαὸν ἄλσος,  
 οἱ τε πολυστάφυλον Ἄρνην ἔχον, οἱ τε Μίδειαν,  
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per agros sparsas colebantur" (Heyne). Ἄρμα, near Tanagræa; here the chariot (ἄρμα) of Amphiaræus was swallowed by the gaping earth. Εἰλέσιον, from τὰ ἔλη, 'marshes.' Ἐρυθράς, in the Plateæan region close by Citheron. Hence was founded Erythræ in Asia Minor. Strab. (Ἐρύθρας, pr. nom. ἐρυθράς, adjunct.)—500. Ὕλη, penult. long: it is short in ε'. 708; on the river Helice, which receives the waters of Ismenus. Ἐλεῶνα, near Tanagræa.—501. Ὠκαλέη, between Haliartus and Alalcomene. ἐϋ κτίμενον πτολ, 'a well situated city,' see *infra*, 626.—502. Κώπας, in the northern part of Bœotia, originally built on an island of lake Copais. πολυτρήρωνα, 'abounding in doves;' the doves built in the clefts of the rocks, as at Salamis, Æsch. Pers. 309. Θίσβη, a Bœotian city.—503. Κορώνεια, famous for the Pambœotian festival. The town was on a hill between the rivers Phalarus and Curalius. Two great battles were fought here: 1. The Bœotians defeated the Athenians under Tolmides in B. C. 447, which event formed the first step in the decline of Athens. 2. The allied Greeks were defeated here by Agesilaus in 394 B. C.—504. Plateæa, celebrated for the defeat of the Persians under Mardonius by Miltiades, B. C. 479. It was situated on the frontiers of Attica. After a siege of two years, it was destroyed by Sparta, 427 B. C. Γλίσσαντ', on Mount Hypaton. Here the Epigoni vanquished the Thebans.—505. Ὑποθήβας. Thebes was destroyed by the Epigoni: some of the dispersed people probably gathered near its ruins (ὑπὸ) and dwelt there.—506. Ὀγχηστόν, a grove and temple of Neptune, in the territory of Haliartus. It was the place of meeting of the Bœotian Amphictyons. ἄλσος, a sacred grove, or enclosure, from ἄλδω (= τέμενος). A peculiarity was observed in the chariot races here: after the chariots were started, the charioteers leaped down, and left the rest of the race to the steeds; the chariots were consecrated in the grove.—507. Ἄρνην, some read Ἄσκραν, the native town of Hesiod; but the soil of Ascrea was poor and unproductive. Ἄσκη, χεῖμα κακῇ, θέρει ἀργαλὲς, οὐδεπορ' ἐσθλῇ (Hesiod. op. d.) The city Arne was built sixty years after Troy's destruction (Æolic migration). In Homer's time it was but a village close to Chæronea, which some writers identify with it. Arne and Midia, like Orchomeus, were submerged by the overflow of lake Copais.—508. Νίσαν, near Helicon. Ἀνθηδόνα, on the Euripus opposite Eubœa. ἐσχατώσαν (ἐσχατώω), i.e. on the frontier near Locris. The wine of Anthedon was famous. Its people supported themselves by trading in

τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρης,  
οὗς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειδαο,  
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβᾶσα,  
Ἄρηϊ κρατερῷ· ὃ δέ οἱ παρελέξατο λάθρη· 515  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχῶντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
νῆες Ἰφίτου μεγαθύμου Ναυβολίδαο·  
οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,  
Κρίσαν τε Ζαθέην καὶ Δαυλίδα καὶ Πανοπῆα, 520  
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,

fish, purple, and sponges. Heyne considers it strange that so many cities (thirty) should be enumerated in Boeotia; a larger number than even the kingdom of Mycenæ could boast, "unde tandem poetæ Ionico tanta sedulitas in Boeotiæ recensu subnata esse potuit?"—511. Ὀρχομενὸν (ἐρχομαι) ὁ Ὀρχομενός, scil. χῶρος, i. e. the tract and region famous for its great annual fair, and for the Temple of the Graces. The Mynians were either a Pelasgic people amalgamated with the Æolians, or an heroic clan among the Æolians themselves. Sixty years after the Trojan war, it was taken by the Boeotians (Æol. Migr.) It was destroyed by lake Copaia, whose outlets, καταβόθρα, were choked up by an earthquake. Here Sulla defeated Archelaus, the general of Mithridates, B. C. 89. Homer mentions another Orchomenus in Arcadia (πολύμηλον). The troops of this Orchomenus are separate from the Boeotians, because they were under the power of the Minyæ.—513. οὗς τέκεν Ἄρηϊ κρατερῷ, thus join. ὑπερ. i. e. she was as yet unwedded, like πατρός ἐν μεγάροις, and Virgil's *unica filia servabat sedes*.—514. ὑπερώϊον, i. e. the virgin's apartment, παρθενῶνα.—518. Ἰφίτου, penult. long here; short in φ. 14. Bentl. proposed *Ἰφιδόφι*.—519. Πυθῶνα (Castri), Delphi. The name Delphi connected with ἀδελφοί, alluding to the two peaks of Parnassus. Κυπάρισσον, Pausanias makes the same as Autycyna. Some Schol. understand as an adjective, "locum cupressis consitum." This town was probably on the west coast of Messenia.—520. Κρίσαν (or Κρίσαν), the same as Cirrha (Strab.) According to some (Grote) Crissa was the inland town, Cirrha the port. The first sacred war arose from the impiety of the Cirrhæans (temp. Solon, 594). On the destruction of the city, its district was consecrated to Apollo. Δαυλίδα, founded by Thracians, on the Cephissus, and near Panopeus (where Tityus was slain). At Daulis Tereus dwelt, and here occurred the tragic story of Philomela and Procne. "*Epeum qui equum ligneum fabricatus est, inter duces non memorat; etsi ille Panopeii filius, Phoci nepos, Panopeum tenere debuit*" (H.) He went to the war, with thirty ships, from the Cy-



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 Νίσαν, near Helicon. Ἀνθηδόνα, on the frontiers of Boeotia  
 ἐσχατώσαν (ἐσχατώω), i.e. on the frontiers of Boeotia.  
 Anthedon was famous. Its people supposed that the earth was  
 opened at the place where the chariot of Amphiarus was  
 swallowed.



οἳ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
οἳ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.  
οἳ μὲν Φωκῆων στίχας ἔστασαν ἀμφέποντες· 525  
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.  
Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
μείων, οὔτι τόσος γε ὕσος Τελαμώνιος Αἴας,  
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,  
ἐγχεῖρ δ' ἐκέκαστο Πανελλήνας καὶ Ἀχαιοὺς· 530  
οἳ Κῦνόν τ' ἐνέμοντ', Ὀπρέντά τε Καλλιαρόν τε,  
Βῆσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς,  
Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·  
τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο  
Λοκρῶν, οἳ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

clades.—521. *Ανεμώρειαν*, also called *Anemolia*, being built on elevated and exposed ground on the confines of Phocis and Delphi. *Hyampolis*, built by the Hyantes, who fled from Boeotia. It was destroyed by Xerxes, rebuilt, and again ruined by Philip of Macedon.—522. *Κηφισὸν*, the penult. is always long. The Cephissus rises near Libæa, and passing through Phocis into Boeotia, falls into Lake Copais, which is hence called Cephissus, ε'. 709. *παρὰ*, along its banks.—523. *πηγῆς ἐπὶ*, remark the anastrophe.—525. *ἔστασαν*, 'marshalled,' 'drew up.' *ἔστημι* and *ἔστημι* = *statuo*: *στήμι*, *ἔστημι* = *sto*. Buttman reads, *ἔστησαν*, 1 aor. act.—526. *ἔμπλην*, near = *prope*, fuller form of *πλήν*, 'stantant Phocences ἐπ' ἀριστερὰ seu castrorum seu aciei, in sinistro cornu.—527. *Λοκρῶν*, i. e. the Locri Epicnemidii, i. e. the dwellers under Mount Cnemis, "nondum illa ætate discreti Locri Epicnemidii et Opuntii fuere. Ozolas prorsus ignorat Homerus.—528. Heyne proposes to erase this and two following verses:—1st. The repetition of *μείων* . . . *πολὺ μείων*. *ὀλίγος*. 2nd. Hiatus in *γε, ὕσος*. 3rdly. *λινοθώρηξ*, only archers used the linen corslet (see ν'. 712, where Ajax leads the archers), yet here Ajax *ἐγχεῖρ ἐκέκαστο*.—530. The construction *Πανελλήνας καὶ Ἀχαιοὺς* is explained by the old Gr. by supplying *κατὰ*: the moderns make the accusative itself express the locative or place along or through which the action or comparison extends. *ἐκέκαστο* from *καίνυμι* (*κάζω*). 531. *οἳ Κῦνον*, to be joined with *Λοκρῶν*, 527. *Kynos*, the port of the Locri (Opuntii) opposite Eubœa. *Opus*, the native country of Patroclus.—532. *βῆσα*, from *βήσσα saltus*. "At sunt plura, (ait Grammaticus Sch. A.) appellativa, quæ nomina propria constituent, ut *κυπάρισσος* vs. 519" (Heyne). *Besa* was in the extreme north of Phocis.—533. *Tarphe*, afterwards *Pharygæ* on Mount Æta. *Thronium*, above the port of Cnemis, and on the river Boagrius (a second Thronium was built by the Locrians who returned from Troy).—535. *Λοκρῶν* . . . *πέρην*, opposite Eubœa: "Notabile hoc, quod poetam in insulas vel Asiæ ora de-

Οἱ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἀβαντες,  
 Χαλκίδα τ' Εἰρέτρίαν τε πολυστάφυλόν θ' Ἰστίαίαν,  
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺν πτολίεθρον,  
 οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·  
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540  
 Χαλκωδοντιάδης; μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἄμ' Ἀβαντες ἔποντο θοοί, ὅπιθεν κομόωντες,  
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίσσιν  
 θώρηκας ῥήξειν δῆϊων ἀμφὶ στήθεσσιν·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545  
 Οἱ δ' ἄρ' Ἀθήνας εἶχον, ἐκτίμενον πτολίεθρον,  
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
 θρέψε, Διὸς θυγάτηρ (τέκε δὲ Ζεῖδωρος Ἄρουρα)  
 καδ' δ' ἐν Ἀθῆνῃς εἶσεν, ἐὼ ἐνὶ πίοι νηῶ·

gentem arguit; nam *trans*, ultra *Eubœam esse Locridem sitam*, nemo potest dicere, qui in Græcia habitat" (Heyne).—536. Ἀβαντες, of Thracian origin, having set out from Abœ of Phocia. They afterwards became amalgamated with Ionians. They were about the earliest inhabitants of Eubœa. μένεα πνείοντες, 'breathing rage,' *animosi*.—537. Calchis, a seaport opposite Aulia. Eretria, remarkable for the school of philosophy founded there by Menedemus. Its harbour was Porthmus, so often mentioned by Demosthenes. Histiaea, afterwards Oreus, on the river Callas, under Mount Telethrium, in the northernmost part of Eubœa. We must either scan Ἰστίαίαν as a trisyllable, comp. Αἰγυπτίας, II. i. 382, or suppress the letter σ in pronunciation. "Εἰρετρίαν oportet scribi προπαροξύνοντως, originem enim ducit a verbo ἐρέσσω, ἐρέτης, ἐρέτρια atque urbem navigationi commodum designat" (Spitz.).—542. ὅπιθεν κομόωντες. In a battle the Curetes are said to have seized the Abantes by their flowing hair, whence the Abantes afterwards shaved off all the hair, except that at the back of the head, *Schol.* "Abantiades in terga comantes," Stat. Theb. 369 (Freytag).—543. ὀρεκτῆσι μελίσσι, 'with spears for close combat,' i. e. presented spears, alluding to the formation of the phalanx: not for throwing.—547. δῆμον, 'town' or 'city,' properly 'clan' or 'people.' No allusion to the δῆμοι (174) of Attica.—548. Ζεῖδωρος Ἄρουρα. "Notabile hoc, quod nunc Ἄρουρα pro dea γαῖα dicta est." Ζεῖδωρος from ζῶω, ζῆν, not from ζεῖω, for Athens produced only barley, κριθή (H.) L. S. uphold the old derivation from Ζεῖω=spelt, *far* or *adoream*.—549. εἶσεν ἐὼ, &c. After the death of Erechtheus, the Athenians worshipped him as a hero, and placed his statue in the temple of Minerva (σύνναος). In Odyss. H. 81, Homer mentions Minerva's departure to Athens, and entrance into the house of Erechtheus, Δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. There was an annual festival kept in his honour, see vs. 550, 551. πίοι νηῶ, Heyne found a difficulty in the epithet, but it refers to the rich, fat victims offered, cf.

ἐνθάδε μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται 550  
 κοῦροι Ἀθηναίων, περιτελλομένων ἐνιαυτῶν  
 τῶν αὐθ' ἡγεμόνευ' υἱὸς Πετew, Μενεσθεύς.  
 τῇ δ' οὐπw τις ὁμοῖος ἐπιχθόνιος γένητ' ἀνὴρ,  
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας  
 (Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν) 555  
 τῇ δ' ἅμα πεντήκοντα μέλαιnai νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.  
 [σῆψε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]  
 Οἶ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,  
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
 Τροίεζήν, Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδauρον,  
 οἳ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν  
 τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,  
 καὶ Σθέnelος, Καπανῆος ἀγκλειτοῦ φίλος υἱός·  
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565  
 Μηκιστέος υἱὸς Ταλαῖονίδαο ἀνακτος.

Æn. vii., "*pinguis ubi et placabilis ara Dianæ*."—550. μιν, scil. Erechtheus, for female victims only were offered to Minerva. For the quantity of ἰλάσμαι, see α'. 583.—552. "Memorable autem est, Athenienses jam illa ætate tacticem melius aliis excoluisse" (Heyne). Homer omits mentioning Acamas and Demophoon, sons of Theseus.—554. ἵππους, i. e. ἵππεῖς, 'cavalry,' so π. 167.—558. *Salamis* (Koluri), W. of Athens: its length is about ten miles: anciently called Pityussa (πίτυς, a pine tree). Solon is said to have inserted this verse to prove the dependence of Salamis upon Athens. On the other hand, the Megareans, into whose possession it had fallen, read the verse thus: Αἴας δ' ἐκ Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης ἐκ τ' Αἰγειρούσης, Νισαίης τε Τριπόδων τε.—559. Ἄργος = 'a plain,' connected with Lat. *ager*. The posterity of Danaus held Argos, until the time of Perseus; it then came to Adrastus, whose son, Ægealeus, dying, Diomedes (nephew of Ægealeus) the Ætolian, son of Tydeus, obtained the government. Meanwhile, Eurystheus being slain by the Athenians, Agamemnon seized the kingdom of the Pelopidæ at Mycenæ; under his sway Mycenæ became so powerful as to eclipse the fame of Argos, which is here mentioned as inferior to Mycenæ and Lacedæmon. Τίρυνς, one of the most ancient towns in Greece. The ruins of this city are said to be the most interesting in Peloponnese. τειχιόεσσα, on account of its Cyclopean walls: Κυκλώπεια οὐράνια τείχη, Troad. 1008.—560. κατὰ κόλπον ἐχούσας, i. e. κατεχούσας.—561. Ἡϊόνες, the port and naval arsenal of Mycenæ.—562. Μάσητα, a town on the south coast of Argolis, the harbour of Hermione, "mirum est quod insulæ subjungit oppidum in continenti" (Heyne).—563. Diomedes, son of Deiphyle, daughter of Adrastus.—565. Eurystheus is men-

σὺμπάντων δ' ἡγήτο βοὴν ἀγαθὸς Διομήδης·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, εὐκτίμενον πτολίεθρον,  
ἄφνειόν τε Κόρινθον, εὐκτιμένας τε Κλεωνάς, 570  
'Ορνειάς τ' ἐνέμοντο, 'Αραιθυρέην τ' ἱρατεινὴν,  
καὶ Σικυῶν', ὅθ' ἄρ' 'Αδρηστος πρῶτ' ἐμβασίλευεν,  
οἳ θ' Ὑπερησίην τε καὶ αἰπεινὴν Γονόεσσαν,  
Πελλήνην τ' εἶχον, ἥδ' Αἴγιον ἀμφενέμοντο,  
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἀμφ' Ἑλίκην εὐρεῖαν 575  
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,  
'Ατρείδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι  
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,  
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἥρώεσσιν,  
οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580  
Οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,

tioned, ψ'. 677, as present at the funeral games in honour of the slain Œdipus.  
—566. The first syllable of *ὕδς* is short when a dactyl precedes, see vi. 131 ;  
long after a spondee, as here : *τεός* = one syllable. So below, 705, 'Ἰφίκ-  
λου *νύδς*, &c.—570. *Κόρινθον*. The ancient name was 'Εφύρα, whence  
this verse is supposed to have been inserted at a late period. Corinth origi-  
nally belonged to the Æolic race. It was finally destroyed by Mummius,  
B. C. 146. *εὐκτιμένας*, Strabo refers to its admirable walls.—571.  
'Ορνειάς, a city famous for its temple to Priapus : it was situated above  
the plain of Sicyon. It was conquered by the Argives in 415. *Arathyria*,  
in the Phlyasian plain, near the springs of Aesopus.—572. *πρῶτα* = *πρό-  
τερον*. In the sedition against Talaus (564), raised by Amphiaras,  
Adrastus fled from Argos to Sicyon, and obtained shelter from Polybus,  
his maternal grandsire. At the death of the latter he possessed the king-  
dom ; and afterwards making terms with Adrastus, returned to Argos,  
whence *πρῶτα* = *πρότερον*.—573. *Hyperesia*, afterwards called *Ægira*,  
between Pallene and Helice. *Gonyssa*, a promontory of Pallene. *Ægium*,  
the place of meeting for the Achæan races (in a grove called Homarium).  
Near the town was the temple of Homagryan Zeus, where Agamemnon  
convened the Grecian chiefs to deliberate regarding the expedition to  
Troy. *Helice*, submerged by the sea during an earthquake, B. C. 373.—  
576. *τῶν* = *τούτων*, i. e. over one hundred ships belonging to these.—  
578. *ἐν δ'*, 'and among these' = *ἐν αὐτοῖς*. *ἐδύσατο*. There is no need  
for *σσ*, *υ* is long. *νώροψ*, from *νῶ-στερέω*, quia splendore præstringit  
oculos (H.).—579. *κυδιόων*, 'exulting,' 'vaunting,' Heyne compares Virg.  
*altus* (Æn. xi. 725).—581. *κοίλῃν*, i. e. Lacedæmon sunk among hills,  
in reference to the valley between Taygetus, Parthenius, and Mene-  
laïus. Soph. Œd. Col. 378, τὸ κοῖλον Ἀργός. *κητ.* 'abounding in  
ravines, chasms, or hollows ;' see B. L. Connected with the root *κητ* is  
*κειητός*, a chasm caused by an earthquake : Καταδὰς, the ravine into which

γνώσεται δ', εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις,  
ἢ ἀνδρῶν κακότητι καὶ ἀφραδίῃ πολέμοιο.

Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·  
ἦ μὰν αὐτ' ἀγορῇ νικᾷς, γέρον, υἱας Ἀχαιῶν. 370

αἶ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἀπολλων,  
τοιοῦτοι δέκα μοι συμφράδμονες εἴεν Ἀχαιῶν·  
τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος,  
χερσὶν ὑφ' ἡμετέρησιν ἀλοῦσά τε, περθομένη τε.  
ἀλλὰ μοι αἰγίοχος Κρονίδης Ζεὺς ἄλγε' ἔδωκεν, 375  
ὅς με μετ' ἀπρήκτους ἔριδας καὶ νείκεα βάλλει.

καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης  
ἀντιβίοις ἐπέεσσιν, ἐγὼ δ' ἦρχον χαλεπαίνων·  
εἰ δέ ποτ' ἔς γε μίαν βουλευόμεν, οὐκέτ' ἔπειτα  
Τρωσὶν ἀνάβλησις κακοῦ ἔσσεται, οὐδ' ἠβαιόν. 380

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα·  
εὖ μὲν τις δόρυ θηξάσθω, εὖ δ' ἀσπίδα θέσθω,  
εὖ δέ τις ἵπποισιν δεῖπνον δότῳ ὠκυπόδεσσιν,  
εὖ δέ τις ἄρματος ἀμφὶς ἰδὼν, πολέμοιο μεδέσθω·  
ὥς κε πανηγέριοι στυγερῷ κρινώμεθ' Ἀρῇ. 385

οὐ γὰρ παυσωλή γε μητέσσεται, οὐδ' ἠβαιόν,  
εἰ μὴ νῦξ ἔλθοῦσα διακρινέει μένος ἀνδρῶν.

ιδρώσει μὲν τευ τελαμῶν ἀμφὶ στήθεσσι  
ἀσπίδος ἀμφιβρότης, περὶ δ' ἔγχρ' χεῖρα καμεῖται·  
ιδρώσει δέ τευ ἵππος, ἐύξοον ἄρμα τιταίνων. 390  
ὦν δέ κ' ἐγὼν ἀπάνευθε μάχης ἐθέλοντα νοήσω

lity" (Wolf).—367. θεσπεσίῃ, supply βουλῇ, see B. L.—368. ἀφραδίῃ, 'carelessness,' 'unskilfulness in war.'—370. αὐτ', "iterum nunc ut alias, oratione excellis" (Heyne).—376. μετ' ἔριδας βάλλει, 'cast me into the midst of quarrels,' i. e. involves me in contention.—379. μίαν, scil. βουλήν. ἐς, denoting mental aim or purpose.—381. ξυνάγωμεν Ἄρηα, 'that we may arouse the fight,' Virgil's "*movere Martem*."—382. εὖ θέσθω, 'well adapt,' 'adjust' his shield.—384. ἀμφὶς ἰδὼν, 'carefully inspecting each side of his chariot:' the wheels, naves, tires, and linchpins, being most important.—385. κρινώμεθα, 'come to issue in the contest.' κρίνω = to separate, thence decide. Eustath. explains, κρίνονται, συγγέονται, quasi κρίνεσθαι sit a cribro dictum, quo cernuntur farinae (Heyne).—386. μετέσσεται, μετὰ, ἔσσεται, 'no cessation shall be between us,' i. e. Trojans and Achaeans.—389. ἀμφιβρότης, so called, as covering both left and right side, i. e. the whole man. χεῖρα, accus. of special locality, indicating the particular part which was wearied.—390.

μυμνάζειν παρὰ νηυσὶ κορωνίσιν, οὗ οἱ ἔπειτα  
ἄρκιον ἑσσεῖται φυγῆιν κύνας ἡδ' οἰωνούς.

The army sacrifice to the presiding deities. The men partake of food and prepare their arms; each leader marshals his own troops.

‘Ως ἔφατ’· Ἀργεῖοι δὲ μέγ’ ἴαχον, ὥς ὅτε κῦμα  
ἀκτῇ ἐφ’ ὑψηλῇ, ὅτε κινήσῃ Νότος ἐλθὼν, 395  
προβλήῃτι σκοπέλῳ· τὸν δ’ οὐποτε κύματα λείπει,  
παντοίων ἀνέμων, ὅτ’ ἂν ἔνθ’ ἢ ἔνθα γένωνται.  
ἀνστάντες δ’ ὀρέοντο, κεδασθέντες κατὰ νῆας,  
κάπνισσάν τε κατὰ κλισίας, καὶ δεῖπνον ἔλυντο.  
ἄλλος δ’ ἄλλῳ ἔριζε θεῶν αἰειγενετάων, 400  
εὐχόμενος θάνατόν τε φυγεῖν καὶ μῶλον Ἀρης.  
αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
πίονα, πενταέτηρον, ὑπερμενεί Κρονίωνι·  
κίκλησκεν δὲ γέροντας ἀριστῆας Παναχαιῶν,  
Νέστορα μὲν πρότιστα καὶ Ἴδομενῆα ἄνακτα, 405  
αὐτὰρ ἔπειτ’ Αἴαντε δῶκα καὶ Τυδέος υἱόν,  
ἕκτον δ’ αὖτ’ Ὀδυσῆα Διὶ μῆτιν ἀτάλαντον.  
αὐτόματος δέ οἱ ἦλθε βοὴν ἀγαθὸς Μενέλαος·  
ἦδε γὰρ κατὰ θυμὸν ἀδελφεὸν ὥς ἐπονείτο.  
βοῦν δὲ περιστήσαντο, καὶ οὐλοχύτας ἀνέλυντο· 410  
τοῖσιν δ’ εὐχόμενος μετέφη κρείων Ἀγαμέμνων·  
Ζεῦ κύδιστε, μέγιστε, κελαينهφές, αἰθέρι ναίων,  
μῆ πρὶν ἐπ’ ἡέλιον δύναι, καὶ ἐπὶ κνέφας ἐλθεῖν,

τιταίνων, properly ‘stretching,’ thence ‘drawing along.’—391. νοήσω, optative, denotes indefinite frequency.—393. ἄρκιον, ‘no security shall he have, that he shall escape,’ &c., see B. L. (ἔρκος.)

394. ὥς ὅτε, κῦμα, scil. βοᾶ.—397. Aristarchus made κύματα the subject of γένωνται. Others remove the point from λείπει, and construe κύματα παντ. ἀνέμ., waves arising from various winds; the causal genitive, as Ἡρας ἀλατείᾳ, erroneo a Junone excitat.—402. ἱερευσεν, ‘slaughtered.’ Heyne calls attention to the feast *preceding* the sacrifice, the contrary order being observed in later times.—406. δῶκα, i. e. Ajax, son of Telamon, and Ajax, son of Oileus.—408. βοὴν ἀγαθὴς, a loud voice was necessary in a leader, to order, or encourage his troops. Though Homer, Il. xviii., mentions the trumpet (Τυρσηνική σάλπιγξ), yet it does not appear to have been used for battle signals.—409. ἐπονείτο, ‘how he was troubled,’ scil. with care and anxiety. ἀδελφεόν, transp. of case for ἀδελφός; cf. “nosti Marcellum quam tardus sit.”—410. See d. 458.—412. αἰθέρι, i. e. in the æther: the dative of locality.—413. The



κλαγγηδὸν προκαθίζοντων, σμαραγεῖ δέ τε λειμών·  
 ὥς τῶν ἔθνεα πολλὰ νεῶν ἄπο καὶ κλισιάων  
 ἐς πεδίον προχέοντο Σκαμάνδριον· αὐτὰρ ὑπὸ χθῶν 465  
 σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων.  
 ἔσταν δ' ἐν λειμῶνι Σκαμανδρίῳ ἀνθεμόεντι  
 μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίγνεται ὥρη.

Ἡὔτε μυιάων ἀδινάων ἔθνεα πολλὰ,  
 αἶτε κατὰ σταθμὸν ποιμνήϊον ἡλασκοῦσιν, 470  
 ὥρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·  
 τόσσοι ἐπὶ Τρώεσσι κάρη κομόωντες Ἀχαιοὶ  
 ἐν πεδίῳ ἴσταντο, διαρράϊσαι μεμαῶτες.

Τοὺς δ', ὥστ' αἰπόλια πλατέ' αἰγῶν αἰπόλοι ἄνδρες  
 ῥεῖα διακρίνωσιν, ἐπεὶ κε νομῶ μίγέωσιν 475  
 ὥς τοὺς ἡγεμόνες διεκόσμεον ἔνθα καὶ ἔνθα,  
 ὑσμήνηνδ' ἰέναι· μετὰ δέ, κρείων Ἀγαμέμνων,  
 ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ,  
 Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι.  
 ἥτε βούς ἀγέλρφι μέγ' ἔξοχος ἔπλετο πάντων 480  
 ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένρσιν·  
 τοῖον ἄρ' Ἀτρεΐδην θῆκε Ζεὺς ἡματι κείνῳ,  
 ἐκπρεπέ' ἐν πολλοῖσι καὶ ἔξοχον ἡρώεσσιν.

Next follows the celebrated catalogue of the ships, people, and leaders who proceeded to the Trojan war.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσai·  
 ὑμεῖς γὰρ θεαὶ ἐστε, πάρεστέ τε, ἴστε τε πάντα, 485  
 ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν·  
 οἵτινες ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν.  
 πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι, οὐδ' ὀνομήνῳ·  
 οὐδ' εἰ μοι δέκα μὲν γλῶσσαι, δέκα δὲ στόματ' εἶεν,

their wings.—469. ἥτε μυιάων ἔθνεα, scil. ἴσταντο, πέτονται.—  
 470. ἡλασκοῦσι, 'fly hither and thither,' lit. 'stray,' from ἀλάομαι.  
 —475. διακρίνωσιν, 'might select them at any time.'—478. κεφαλὴν.  
 The accusative points out the part in which he resembled him.—482.  
 πολλοῖσι . . . ἡρώεσσιν. The words are separated, to render them more  
 prominent and emphatic.

486. κλέος οἶον, 'merely the tradition,' 'rumour,' "quo manifestum  
 fit serioribus ætatis poetam post res Trojanas vixisse" (H.) But then  
 the question arises, what is meant by the words *seriora tempora*? How  
 are they to be limited? Three or four generations after the Trojan war

φωνή δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη· 490  
 εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο  
 θυγατέρες, μνησαίεθ', ὅσοι ὑπὸ Ἴλιον ἦλθον·  
 ἀρχοὺς αὖ νηῶν ἐρέω, νῆάς τε προπάσας.

Βοιωτῶν μὲν Πηνέλεως καὶ Λήϊτος ἦρχον,  
 Ἀρκεσίλαός τε Προθοήνωρ τε Κλονίος τε· 495  
 οἳ θ' Ὑρίην ἐνέμοντο καὶ Αὐλίδα πετρήεσσαν,  
 Σχοῖνόν τε Σκῳλόν τε, πολύκνημόν τ' Ἐτεωνόν,  
 Θέσπειαν, Γραϊάν τε καὶ εὐρύχορον Μυκαλησόν,  
 οἳ τ' ἀμφ' Ἄρμ' ἐνέμοντο καὶ Εἰλέσιον καὶ Ἐρύθρας,

would be sufficient to authorize the use of the word κλέος.—494. The Boeotians were of Æolic race, that to which most of the heroes are referred. Boeotus was son of Itonus, grandson of Amphictyon, great grandson of Deucalion. Boeotus dwelt in Arne of Thessaly. Sixty years after the capture of Troy, the Boeotians, to whom the Cadmei had fled just at the commencement of the Trojan war, being driven out from Thessaly, with them passed into Boeotia, and there founded a second Arne; see Thucyd. i. 12.—495. The catalogue commences with the Boeotians, probably because their ships contained the greatest number of men, or because the expedition set out from Aulis in Boeotia. It then proceeds to enumerate the conterminous peoples; and from the right to the left until we arrive at the Thessalians and ships of Achilles at the extreme left. Virgil, in his catalogues, arranges the clans according to origin and race, *Æn.* viii. x. *ad. fin.* At setting out we must observe that the places mentioned in Homer are not cities, properly so called, but villages with their surrounding districts, or rude fortresses situate upon a mountain or cliff.—496. Ὑρίην, not far from Tanagra, famous for Orion. Some read *Θυρίην*. Αὐλίδα, from Αὐλίδ. Αὐλίδ makes Αὐλιν. Aulis, where the Greek fleet assembled, has two harbours, Megalo and Microvathi (harbour). The town Aulis was on a rock between these two bays.—497. Σκῳλόν, *Scholus*, probably so called from its rough and brambly region. The town or village was close under Citheron, on the road to Aphidna from Thebes. πολύκνημον, 'hilly,' *κνημοὶ γὰρ τὰ κατὰ τοῦ ὄρους*. Ἐτεωνόν, afterwards Scarphe.—498. Θέσπειαν. There is a threefold form of the name, *Θέσπεια*, *Θέσπια*, and *Θέσπιαι*. Penult. is long here; short in Corinna, *Θέσπια καλλιγένηθλε*; the town is S.E. of Helicon. The warriors of this town fought with Leonidas against the Persians. Γραῖα seems to be the same as *Τανα-γραῖα*. Aristotle makes Oropus the ancient Γραῖα, which is borne out by Thucyd. ii. 23 (where Arnold reads *πειραιῆκην* for Γραῖκην). Near this town was the shrine of Amphiarus, and the tomb of Narcissus. Μυκαλησόν, Strabo places in the centre of Boeotia; it was famous for its shrine of Demeter. The town was sacked by Thracian mercenaries of Athens in 413. εὐρύχορον, prop. with level ground for the evolutions of the chorus, i. e. 'with level plains.'—499. ἀμφ', "eo expectat, quod *priscis ætatibus loca plerumque per vicos aut stirpes et familias*

οἱ τ' Ἐλεῶν' εἶχον ἡδ' ὕλην καὶ Πετεῶνα, 500  
 Ὠκαλήν, Μεδεῶνά τ', ἐκτίμενον πολλιέθρον,  
 Κώπας, Εὐτρησὶν τε, πολυτρήρωνά τε Θίσβην,  
 οἱ τε Κορώνειαν καὶ ποιήενθ' Ἀλιάρτον,  
 οἱ τε Πλάταιαν ἔχον, ἡδ' οἱ Γλίσσαντ' ἐνέμοντο, 505  
 οἱ θ' Ὑποθήβας εἶχον, ἐκτίμενον πολλιέθρον,  
 Ὀγχηστόν θ' ἱερόν, Ποσιδήϊον ἀγλαὸν ἄλσος,  
 οἱ τε πολυστάφυλον Ἄρνην ἔχον, οἱ τε Μίδειαν,  
 Νίσαν τε Ζαθέην, Ἀνθηδόνα τ' ἐσχατώσαν·

per agros sparsas colebantur" (Heyne). Ἄρμα, near Tanagræa; here the chariot (ἄρμα) of Amphiaræus was swallowed by the gaping earth. Ἐλεῶσιον, from τὰ ἔλη, 'marshes.' Ἐρυθράς, in the Platean region close by Citheron. Hence was founded Erythræ in Asia Minor. Strab. (Ἐρύθρας, pr. nom. ἐρυθράς, adjunct.)—500. ὕλην, penult. long: it is short in ε'. 708; on the river Helice, which receives the waters of Ismenus. Ἐλεῶνα, near Tanagræa.—501. Ὠκαλή, between Haliartus and Alalcomene. ἐκ τίμενον πολλ, 'a well situated city,' see *infra*, 626.—502. Κώπας, in the northern part of Bœotia, originally built on an island of Lake Copais. πολυτρήρωνα, 'abounding in doves;' the doves built in the clefts of the rocks, as at Salamis, Æsch. Pers. 309. Θίσβη, a Bœotian city.—503. Κορώνεια, famous for the Pambœotian festival. The town was on a hill between the rivers Phalarus and Curalius. Two great battles were fought here: 1. The Bœotians defeated the Athenians under Tolmides in B. C. 447, which event formed the first step in the decline of Athens. 2. The allied Greeks were defeated here by Agesilaus in 394 B. C.—504. Πλάτæα, celebrated for the defeat of the Persians under Mardonius by Miltiades, B. C. 479. It was situated on the frontiers of Attica. After a siege of two years, it was destroyed by Sparta, 427 B. C. Γλίσσαντ', on Mount Hypaton. Here the Epigoni vanquished the Thebans.—505. Ὑποθήβας. Thebes was destroyed by the Epigoni: some of the dispersed people probably gathered near its ruins (ὑπὸ) and dwelt there.—506. Ὀγχηστόν, a grove and temple of Neptune, in the territory of Haliartus. It was the place of meeting of the Bœotian Amphictyons. ἄλσος, a sacred grove, or enclosure, from ἄλδω (= τέμενος). A peculiarity was observed in the chariot races here: after the chariots were started, the charioteers leaped down, and left the rest of the race to the steeds; the chariots were consecrated in the grove.—507. Ἄρνην, some read Ἄσκραν, the native town of Hesiod; but the soil of Ascrea was poor and unproductive. Ἄσκη, χεῖμα κακῇ, θέρει ἀργαλὲς, οὐδεπορ' ἐσθλῇ (Hesiod. op. d.) The city Arne was built sixty years after Troy's destruction (Æolic migration). In Homer's time it was but a village close to Chæronea, which some writers identify with it. Arne and Midia, like Orchomeus, were submerged by the overflow of lake Copais.—508. Νίσαν, near Helicon. Ἀνθηδόνα, on the Euripus opposite Eubœa. ἐσχατώσαν (ἐσχατώω), i.e. on the frontier near Locris. The wine of Anthedon was famous. Its people supported themselves by trading in

τῶν μὲν πεντήκοντα νέες κίον· ἐν δὲ ἐκάστη  
κοῦροι Βοιωτῶν ἑκατὸν καὶ εἴκοσι βαῖνον. 510

Οἳ δ' Ἀσπληδόνα ναῖον ἰδ' Ὀρχομενὸν Μινύειον,  
τῶν ἦρχ' Ἀσκάλαφος καὶ Ἰάλμενος, νῆες Ἄρης,  
οὓς τέκεν Ἀστυόχη, δόμῳ Ἀκτορος Ἀζειδαο,  
παρθένος αἰδοίῃ, ὑπερώϊον εἰσαναβάσα,  
Ἄρηϊ κρατερῷ· ὁ δὲ οἱ παρελέξατο λάθρῃ· 515  
τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Αὐτὰρ Φωκῆων Σχεδῖος καὶ Ἐπίστροφος ἦρχον,  
νῆες Ἰφίτου μεγαθύμου Ναυβολίδαο·  
οἳ Κυπάρισσον ἔχον, Πυθῶνά τε πετρήεσαν,  
Κριῖσάν τε Ζαθῆν καὶ Δαυλίδα καὶ Πανοπῆα, 520  
οἳ τ' Ἀνεμώρειαν καὶ Ὑάμπολιν ἀμφενέμοντο,

fish, purple, and sponges. Heyne considers it strange that so many cities (thirty) should be enumerated in Boeotia; a larger number than even the kingdom of Mycenæ could boast, "unde tandem poetæ Ionico tanta sedulitas in Boeotiæ recensu subnata esse potuit?"—511. Ὀρχομενὸν (ἔρχομαι) ὁ Ὀρχομενός, scil. χώρος, i. e. the tract and region famous for its great annual fair, and for the Temple of the Graces. The Mynians were either a Pelasgic people amalgamated with the Æolians, or an heroic clan among the Æolians themselves. Sixty years after the Trojan war, it was taken by the Boeotians (Æol. Migr.) It was destroyed by lake Copais, whose outlets, καταβόθρα, were choked up by an earthquake. Here Sulla defeated Archelaus, the general of Mithridates, B. C. 89. Homer mentions another Orchomenus in Arcadia (πολύμηλον). The troops of this Orchomenus are separate from the Boeotians, because they were under the power of the Minyæ.—513. οὓς τέκεν Ἄρηϊ κρατερῷ, thus join. ὑπερ. i. e. she was as yet unwedded, like πατὴρ ἐν μεγάροις, and Virgil's *unica filia servabat sedes*.—514. ὑπερώϊον, i. e. the virgin's apartment, παρθενῶνα.—518. Ἰφίτου, penult. long here; short in φ'. 14. Bentl. proposed *Φιφιδόφι*.—519. Πυθῶνα (Castrī), Delphi. The name Delphi connected with ἀδελφοί, alluding to the two peaks of Parnassus. Κυπάρισσον, Pausanias makes the same as Autycyna. Some Schol. understand as an adjective, "locum cupressis consitum." This town was probably on the west coast of Messenia.—520. Κριῖσαν (or Κρίσσαν), the same as Cirrha (Strab.) According to some (Grote) Crissa was the inland town, Cirrha the port. The first sacred war arose from the impiety of the Cirrhæans (temp. Solon, 594). On the destruction of the city, its district was consecrated to Apollo. Δαυλίδα, founded by Thracians, on the Cephissus, and near Panopeus (where Tityus was slain). At Daulis Tereus dwelt, and here occurred the tragic story of Philomela and Procne. "*Epeum qui equum ligneum fabricatus est, inter duces non memorat; etsi ille Panopei filius, Phoci nepos, Panopeum tenere debuit*" (H.) He went to the war, with thirty ships, from the Cy-

οἱ τ' ἄρα παρ ποταμὸν Κηφισὸν δῖον ἔναιον,  
οἱ τε Λίλαιαν ἔχον, πηγῆς ἐπὶ Κηφισοῖο·  
τοῖς δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο.  
οἱ μὲν Φωκῆων στίχας ἔστασαν ἀμφέποντες· 525  
Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσσοντο.  
Λοκρῶν δ' ἡγεμόνευεν Ὀϊλῆος ταχὺς Αἴας,  
μείων, οὔτι τόσος γε ὕσος Τελαμώνιος Αἴας,  
ἀλλὰ πολὺ μείων· ὀλίγος μὲν ἦν, λινοθώρηξ,  
ἐγχεῖρ δ' ἐκέκαστο Πανελλήνας καὶ Ἀχαιοὺς· 530  
οἱ Κύνον τ' ἐνέμοντ', Ὀπρέντά τε Καλλίαρὸν τε,  
Βῆσάν τε Σκάρφην τε καὶ Αὐγείας ἐρατεινὰς,  
Τάρφην τε Θρόνιον τε, Βοαγρίου ἀμφὶ ῥέεθρα·  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναι νῆες ἔποντο  
Λοκρῶν, οἱ ναίουσι πέρην ἱερῆς Εὐβοίης. 535

clades.—521. *Ανεμόρειαν*, also called *Ανέμολια*, being built on elevated and exposed ground on the confines of Phocis and Delphi. *Hyampolis*, built by the Hyantes, who fled from Boeotia. It was destroyed by Xerxes, rebuilt, and again ruined by Philip of Macedon.—522. *Κηφισὸν*, the penult. is always long. The Cephissus rises near Libæa, and passing through Phocis into Boeotia, falls into Lake Copais, which is hence called Cephissus, ε'. 709. *παρὰ*, along its banks.—523. *πηγῆς ἐπὶ*, remark the anastrophe.—525. *ἔστασαν*, 'marshalled,' 'drew up.' *ἔστημι* and *ἔστημι* = *statuo*: *στήμι*, *ἔστημι* = *sto*. Buttman reads, *ἔστησαν*, 1 aor. act.—526. *ἔμπλην*, near = *prope*, fuller form of *πλήν*, 'stantab Phocences ἐπ' ἀριστερὰ seu castrorum seu aciei, in sinistro cornu.—527. *Λοκρῶν*, i. e. the Locri Epicnemidii, i. e. the dwellers under Mount Cnemis, "nondum illa ætate discreti Locri Epicnemidii et Opuntii fuere. Ozolas prorsus ignorat Homerus.—528. Heyne proposes to erase this and two following verses:—1st. The repetition of *μείων* . . . *πολὺ μείων*. *ὀλίγος*. 2nd. Hiatus in *γε, ὕσος*. 3rdly. *λινοθώρηξ*, only archers used the linen corselet (see ν'. 712, where Ajax leads the archers), yet here Ajax *ἐγχεῖρ ἐκέκαστο*.—530. The construction *Πανελλήνας καὶ Ἀχαιοὺς* is explained by the old Gr. by supplying *κατὰ*: the moderns make the accusative itself express the locative or place along or through which the action or comparison extends. *ἐκέκαστο* from *καίνυμι* (*κάζω*). 531. *οἱ Κύνον*, to be joined with *Λοκρῶν*, 527. *Kynos*, the port of the Locri (Opuntii) opposite Eubœa. *Opus*, the native country of Patroclus.—532. *βῆσα*, from *βῆσσα saltus*. "At sunt plura, (ait Grammaticus Sch. A.) appellativa, quæ nomina propria constituent, ut *κυπάρισσος* vs. 519" (Heyne). *Besa* was in the extreme north of Phocis.—533. *Tarphæ*, afterwards *Pharygæ* on Mount Æta. *Thronium*, above the port of Cnemis, and on the river Boagrius (a second Thronium was built by the Locrians who returned from Troy).—535. *Λοκρῶν* . . . *πέρην*, opposite Eubœa: "Notabile hoc, quod poetam in insulas vel *Asiæ* ora de-

Οἳ δ' Εὐβοίαν ἔχον μένεα πνείοντες Ἄβαντες,  
 Χαλκίδα τ' Εἰρέτρίαν τε πολυστάφυλόν θ' Ἰστίαίαν,  
 Κήρινθόν τ' ἔφαλον, Δίου τ' αἰπὺ πτολίεθρον,  
 οἳ τε Κάρυστον ἔχον, ἥδ' οἳ Στύρα ναιετάασκον·  
 τῶν αὖθ' ἡγεμόνευ' Ἐλεφήνωρ, ὄζος Ἄρηος, 540  
 Χαλκωδοντιάδης; μεγαθύμων ἀρχὸς Ἀβάντων.  
 τῷ δ' ἄμ' Ἄβαντες ἔποντο θοοί, ὀπιθεν κομῶντες,  
 αἰχμηταί, μεμαῶτες ὀρεκτῆσιν μελίησιν  
 θώρηκας ῥήξιν δητίων ἀμφὶ στήθεσσιν·  
 τῷ δ' ἄμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 545  
 Οἳ δ' ἄρ' Ἀθήνας εἶχον, ἐυκτίμενον πτολίεθρον,  
 δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη  
 θρέψε, Διὸς θυγάτηρ (τέκε δὲ Ζεῖδωρος Ἄρουρα)  
 καδ' δ' ἐν Ἀθήνῃς εἶσεν, ἐῷ ἐνὶ πτόνι νηῷ·

gentem arguit; nam *trans*, ultra *Eubœam esse Locridem sitam*, nemo potest dicere, qui in Græcia habitat" (Heyne).—536. Ἄβαντες, of Thracian origin, having set out from Abæ of Phocia. They afterwards became amalgamated with Ionians. They were about the earliest inhabitants of Eubœa. μένεα πνείοντες, 'breathing rage,' *animosi*.—537. *Calchis*, a seaport opposite Aulis. *Eretria*, remarkable for the school of philosophy founded there by Menedemus. Its harbour was Porthmus, so often mentioned by Demosthenes. *Histiæa*, afterwards Oreus, on the river Callas, under Mount Telethrium, in the northernmost part of Eubœa. We must either scan Ἰστίαίαν as a trisyllable, comp. Αἰγυπτίας, II. i. 382, or suppress the letter σ in pronunciation. "Εἰρετρίαν oportet scribi προπαροξυνόως, originem enim ducit a verbo ἐρέσσω, ἐρίτης, ἐρετρία atque urbem navigationi commodum designat" (Spitz).—542. ὀπιθεν κομῶντες. In a battle the Curetes are said to have seized the Abantes by their flowing hair, whence the Abantes afterwards shaved off all the hair, except that at the back of the head, *Schol.* "Abantiades in terga comantes," Stat. Theb. 369 (Freytag).—543. ὀρεκτῆσι μελίησι, 'with spears for close combat,' i. e. presented spears, alluding to the formation of the phalanx: not for throwing.—547. δῆμον, 'town' or 'city,' properly 'clan' or 'people.' No allusion to the δῆμοι (174) of Attica.—548. Ζεῖδωρος Ἄρουρα. "Notabile hoc, quod nunc Ἀρουρα pro dea γαῖα dicta est." Ζεῖδωρος from ζῶω, ζῆν, not from ζεῖν, for Athens produced only barley, κριθή (H.) L. S. uphold the old derivation from Ζεῖν=spelt, *far* or *adoream*.—549. εἶσεν ἐῷ, &c. After the death of Erechtheus, the Athenians worshipped him as a hero, and placed his statue in the temple of Minerva (σύνναος). In Odyss. H. 81, Homer mentions Minerva's departure to Athens, and entrance into the house of Erechtheus, Δῦνε δ' Ἐρεχθῆος πυκινὸν δόμον. There was an annual festival kept in his honour, see vsa. 550, 551. πτόνι νηῷ. Heyne found a difficulty in the epithet, but it refers to the rich, fat victims offered, &c.

ἐνθάδε μιν ταύροισι καὶ ἄρνειοῖς ἰλάονται 550  
 κοῦροι Ἀθηναίων, περιτελλομένων ἐναιαυτῶν  
 τῶν αὐθ' ἡγεμόνευ' υἱὸς Πετew, Μενεσθεύς.  
 τῷ δ' οὐπw τις ὁμοῖος ἐπιχθόνιος γένετ' ἀνὴρ,  
 κοσμήσαι ἵππους τε καὶ ἀνέρας ἀσπιδιώτας  
 (Νέστωρ οἶος ἔριζεν· ὁ γὰρ προγενέστερος ἦεν) 555  
 τῷ δ' ἅμα πεντήκοντα μέλαιναι νῆες ἔποντο.

Αἴας δ' ἐκ Σαλαμῖνος ἄγεν δυοκαίδεκα νῆας.  
 [σῆψε δ' ἄγων, ἴν' Ἀθηναίων ἴσταντο φάλαγγες.]

Οἱ δ' Ἄργος τ' εἶχον, Τίρυνθά τε τειχιόεσσαν,  
 Ἑρμιόνην, Ἀσίνην τε, βαθὺν κατὰ κόλπον ἐχούσας, 560  
 Τροίεζήν, Ἡϊόνας τε καὶ ἀμπελόεντ' Ἐπίδαυρον,  
 οἱ τ' ἔχον Αἴγιναν, Μάσητά τε, κοῦροι Ἀχαιῶν·  
 τῶν αὐθ' ἡγεμόνευε βοὴν ἀγαθὸς Διομήδης,  
 καὶ Σθένηςλος, Καπανῆος ἀγακλειτοῦ φίλος υἱός·  
 τοῖσι δ' ἅμ' Εὐρύαλος τρίτατος κίεν, ἰσόθεος φώς, 565  
 Μηκιστέος υἱὸς Ταλαῖονίδαο ἀνακτος.

*Æn. vii.*, "*pinguis ubi et placabilis ara Diana.*"—550. μιν, scil. Erec-  
 theus, for female victims only were offered to Minerva. For the quan-  
 tity of ἰλάομαι, see *a'*. 583.—552. "Memorable autem est, Athenienses  
 jam illa ætate tacticen melius aliis excoluisse" (Heyne). Homer omits  
 mentioning Acamas and Demophoon, sons of Theseus.—554. ἵππους,  
 i. e. ἵππεῖς, 'cavalry,' so π. 167.—558. *Salamis* (Koluri), W. of  
 Athens: its length is about ten miles: anciently called *Pityussa* (πίτυς,  
 a pine tree). Solon is said to have inserted this verse to prove the de-  
 pendence of Salamis upon Athens. On the other hand, the Megareans,  
 into whose possession it had fallen, read the verse thus: Αἴας δ' ἐκ  
 Σαλαμῖνος ἄγεν νέας ἐκ τε Πολίχνης ἐκ τ' Αἰγειρούσης, Νισαίης τε  
 Τριπόδων τε.—559. Ἄργος = 'a plain,' connected with Lat. *ager*. The  
 posterity of Danaus held Argos, until the time of Perseus; it then came  
 to Adrastus, whose son, Ægealeus, dying, Diomedes (nephew of Ægealeus)  
 the Ætolian, son of Tydeus, obtained the government. Meanwhile, Eury-  
 theus being slain by the Athenians, Agamemnon seized the kingdom of  
 the Pelopidæ at Mycenæ; under his sway Mycenæ became so powerful  
 as to eclipse the fame of Argos, which is here mentioned as inferior to  
 Mycenæ and Lacedæmon. Τίρυνς, one of the most ancient towns in  
 Greece. The ruins of this city are said to be the most interesting in  
 Peloponnese. τειχιόεσσα, on account of its Cyclopean walls: Κυκλώπεια  
 οὐράνια τείχη, *Troad.* 1008.—560. κατὰ κόλπον ἐχούσας, i. e. κατε-  
 χούσας.—561. Ἡϊόνες, the port and naval arsenal of Mycenæ.—562.  
 Μάσητα, a town on the south coast of Argolis, the harbour of Hermione,  
 "mirum est quod insulæ subjungit oppidum in continenti" (Heyne).—563.  
 Diomedes, son of Deiphyle, daughter of Adrastus.—565. Euryalus is men-

σὺμπάντων δ' ἡγήτο βοὴν ἀγαθὸς Διομήδης·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαινα νῆες ἔποντο.

Οἳ δὲ Μυκῆνας εἶχον, ἐυκτίμενον πτολίεθρον,  
ἄφνειόν τε Κόρινθον, ἐυκτιμένας τε Κλεωνάς, 570  
'Ορνειάς τ' ἐνέμοντο, 'Αραιθυρέην τ' ἐρατεινὴν,  
καὶ Σικυῶν', ὅθ' ἄρ' 'Αδρηστος πρῶτ' ἐμβασίλευεν,  
οἳ θ' Ὑπερσίων τε καὶ αἰπεινὴν Γονόεσσαν,  
Πελλήνην τ' εἶχον, ἥδ' Αἰγίον ἀμφενέμοντο,  
Αἰγιαλὸν τ' ἀνὰ πάντα, καὶ ἅμφ' Ἑλίκην εὐρεΐαν 575  
τῶν ἑκατὸν νηῶν ἦρχε κρείων Ἀγαμέμνων,  
'Ατρείδης· ἅμα τῷγε πολὺ πλείστοι καὶ ἄριστοι  
λαοὶ ἔποντ'· ἐν δ' αὐτὸς ἐδύσατο νώροπα χαλκόν,  
κυδιόων, ὅτι πᾶσι μετέπρεπεν ἥρώεσσιν,  
οὐνεκ' ἄριστος ἔην, πολὺ δὲ πλείστους ἄγε λαούς. 580  
Οἳ δ' εἶχον κοίλῃν Λακεδαίμονα κητώεσσαν,

tioned, ψ'. 677, as present at the funeral games in honour of the slain Œdipus.—566. The first syllable of *ὕδς* is short when a dactyl precedes, see vi. 131; long after a spondee, as here: *τεός* = one syllable. So below, 705, *Ἰφίκε* *λου υἱός*, &c.—570. *Κόρινθον*. The ancient name was *Ἐφύρα*, whence this verse is supposed to have been inserted at a late period. Corinth originally belonged to the Æolic race. It was finally destroyed by Mummius, B. C. 146. *εὐκτιμένας*, Strabo refers to its admirable walls.—571. *'Ορνειάς*, a city famous for its temple to Priapus: it was situated above the plain of Sicyon. It was conquered by the Argives in 415. *Aræthyria*, in the Phlyasian plain, near the springs of Aesopus.—572. *πρῶτα* = *πρότερον*. In the sedition against Talaus (564), raised by Amphiaræus, Adrastus fled from Argos to Sicyon, and obtained shelter from Polybus, his maternal grandsire. At the death of the latter he possessed the kingdom; and afterwards making terms with Adrastus, returned to Argos, whence *πρῶτα* = *πρότερον*.—573. *Hyperesia*, afterwards called *Ægira*, between Pallene and Helice. *Gonyssa*, a promontory of Pallene. *Ægium*, the place of meeting for the Achæan races (in a grove called Homarium). Near the town was the temple of Homagryan Zeus, where Agamemnon convened the Grecian chiefs to deliberate regarding the expedition to Troy. *Helice*, submerged by the sea during an earthquake, B. C. 373.—576. *τῶν* = *τούτων*, i. e. over one hundred ships belonging to these.—578. *ἐν δ'*, 'and among these' = *ἐν αὐτοῖς*. *ἐδύσατο*. There is no need for *σσ*, *υ* is long. *νώροψ*, from *νῶ-στερέω*, quia splendore præstringit oculos (H.).—579. *κυδιόων*, 'exulting,' 'vaunting,' Heyne compares Virg. *altus* (*Æn.* xi. 725).—581. *κοίλῃν*, i. e. Lacedæmon sunk among hills, in reference to the valley between Taygetus, Parthenius, and Menelaïus. Soph. *Ed. Col.* 378, *τὸ κοῖλον Ἀργός*. *κητ.* 'abounding in ravines, chasms, or hollows;' see B. L. Connected with the root *κητ* is *καιετός*, a chasm caused by an earthquake: *Καιαδός*, the ravine into which



Φᾶρίν τε Σπάρτην τε, πολυτρήρωνά τε Μίσσην,  
 Βρυσειάς τ' ἐνέμοντο καὶ Αὐγειαὶ ἑρατεινάς,  
 οἳ τ' ἄρ' Ἀμύκλας εἶχον, Ἔλος τ', ἔφαλον πτολίεθρον,  
 οἳ τε Λάαν εἶχον, ἥδ' Οἰτυλον ἀμφενέμοντο. 585  
 τῶν οἱ ἀδελφεὸς ἦρχε, βοὴν ἀγαθὸς Μενέλαος,  
 ἐξήκοντα νεῶν ἀπάτερθε δὲ θωρήσσοντο.  
 ἐν δ' αὐτὸς κίεν ἦσι προθυμίῃσι πεποιθώς,  
 ὀτρύνων πόλεμόνδε· μάλιστα δὲ ἔτο θυμῷ  
 τίσασθαι Ἑλένης ὀρμήματά τε στοναχάς τε. 590

Οἳ δὲ Πύλον τ' ἐνέμοντο καὶ Ἀρήνην ἑρατεινήν,  
 καὶ Θρύον, Ἀλφειοῖο πόρον, καὶ ἔυκτιτον Αἴπυ,  
 καὶ Κυπαρισσήεντα καὶ Ἀμφιγένειαν ἔναιον,  
 καὶ Πτελεὸν καὶ Ἔλος καὶ Δώριον—ἔνθα τε Μοῦσαι  
 ἀντόμεναι Θάμυριν τὸν Θρήϊκα παῦσαν ἀοιδῆς, 595  
 Οἰχαλίηθεν ἰόντα παρ' Εὐρύτου Οἰχαλίου·  
 στεῦτο γὰρ εὐχόμενος νικησέμεν, εἶπερ ἂν αὐταί

the bodies of criminals were thrown. Lacedæmon and Sparta are distinguished, the former = the country; the latter = the town of five districts.—582. *Μίσσην*, some make to be *Μεσσηνήν*, cf. Od. φ'. 15, but Messa was a city and harbour above Tænarus. *Φᾶριν*, a city not far from Amyclæ.—583. *Βρυσείας*, close under Taygetus. *Augēia*, not far from Gytheum.—584. *Amyclæ* (*Agia Keyriaki, Leake*), the last town held by the Achæans against the Dorians. Virgil's "tacitæ Amyclæ" (though applied to the Latin Amyclæ) refers to the prohibition against announcing the presence of an enemy. This city was the abode of Castor and Pollux, *Amyclæi fratres*. There was a city of the same name in Campania. *Helos*, situated at the neck of the Sinus Laconicus, above Egeium. The Dorians reduced its inhabitants to the state of public slaves, whence all public slaves were called Helots (Heyne).—585. *Ætylus*, a little above Tænarus.—587. *ἀπάτερθε*, i. e. apart from Agamemnon's forces, though of the same blood (Achæans). At the time of the Trojan war Messenia seems to have been divided between Agamemnon, Menelaus, and Nestor. Three towns of the name Pylos are mentioned, i. e. in Elis, Messenia, and Triphylia. Strabo makes that in the last to be the city of Nestor. Pausanias, that in Messene. For the epithet *ἡμαθόεις* see above, line 77. *Arene* (like our Sand-wich), a town of Triphylia at the mouth of the Ancyra.—588. *ἦσι προθυμίῃσι πεπ.* 'confident in ready courage' = animosus.—592. Thryum, at the mouth of Alpheus. *Αἴπυ*, the city (*Hellenista*?) *αἴπυ*, adj. 'lofty'.—594. *Ἔλος* (like our marsh-land), a Dorian town in Mycenæ, not to be confounded with Helos above, 584.—595. *τὸν*, 'that celebrated Thracian', "notum illum Thracem" (H.).—596. *Æchalía*, of Messenia. A town of the same name in Thessaly occurs below, 730. Eurytus was worshipped as a hero by the Messenians.—597. *εὐχόμενος*, 'with

Μοῦσαι αἰδοῖεν, κοῦραι Διὸς αἰγιόχοιο·  
αἱ δὲ χολωσάμεναι πηρὸν θέσαν, αὐτὰρ αἰοιδὴν  
θεσπεσίην ἀφέλοντο, καὶ ἐκλέλαθον κιθαριστύν.— 600  
τῶν αὖθ' ἡγεμόνευε Γερήνιος ἱππότα Νέστωρ·  
τῷ δ' ἐνευήκοντα γλαφυραὶ νέες ἐστιχόωντο.

Οἱ δ' ἔχον Ἀρκαδίην, ὑπὸ Κυλλήνης ὄρος αἰπύ,  
Αἰπύτιον παρὰ τύμβον, ἴν' ἄνδρες ἀγχιμαχηταί,  
οἱ Φενέον τ' ἐνέμοντο καὶ Ὀρχομενὸν πολύμηλον, 605  
'Ρίπην τε, Σπρατίνην τε καὶ ἠνεμόεσσαν Ἐνίσπην,  
καὶ Τεγέην εἶχον καὶ Μαντινίην ἑρατεινὴν,  
Στύμφηλόν τ' εἶχον, καὶ Παρῤῥασίην ἐνέμοντο·  
τῶν ἦρχ' Ἀγκαῖοιο πάϊς, κρείων Ἀγαπήνωρ,  
ἐξήκοντα νεῶν· πολέες δ' ἐν νηϊ ἐκάστῃ 610  
Ἀρκάδες ἄνδρες ἔβαινον, ἐπιστάμενοι πολεμίζειν.  
αὐτὸς γάρ σφιν δῶκεν ἄναξ ἀνδρῶν Ἀγαμέμνων  
νῆας εὖσσελμους, περάαν ἐπὶ οἴνοπα πόντον,  
'Ατρείδης· ἐπεὶ οὗ σφι θαλάσσια ἔργα μεμήλει.

Οἱ δ' ἄρα Βουπράσιόν τε καὶ Ἥλιδα διὰν ἔναιον, 615

loud vaunts he boasted.' *εἰ περ ἄν* = *si vel ipse*, or, *αὐταὶ εἰ καὶ. στήθεσσι*, 'showed' by his gestures.' *στεῦμαι*, a rare form of *ἵστημι* = properly 'to stand on the spot as if about to act in some way,' and hence to give signs by one's attitude and bearing, but the word often has reference to verbal boasts as here, and iii. 83, ix. 241.—599. *πηρὸν*, 'blind,' and hence 'stupid.' Others, 'deprived of his vocal power,' but 'blind' is the best rendering in allusion to the blindness usually attributed to the ancient bards.—600. *ἐκλέλαθον*, 'doomed him to forget his art;' *ἐπιλαθέσθαι ἐποίησαν* (Sch.)—601. *Γερήνιος*, from *Gerase*, a town of Messenia. The epith. const. of Nestor. See above, 336.—603. *Κυλλήνης*, a mountain of Arcadia (the highest in Peloponnesus); hence *Cyllenius Hermes*.—604. The tomb of *Aipytus* was under Mount *Cyllene*.—605. *Pheneus*, on the N.E. of Arcadia, at the foot of Mount *Cyllene*, famous in the mythic legends connected with *Hercules*. *Orchomenes*, of Arcadia; the inhabitants were removed to *Megalopolis* by *Epaminondas*.—606. *ἠνεμόεσσα*, "*obvia ventorum furis*" (*Æn.* x. 694).—607. *Mantineia*, famous for *Epaminondas'* last battle (B. C. 362). It was rebuilt by *Hadrian*, having been destroyed by *Aratus*.—608. *Stymphalus*, a town close to the river and lake of the same name. The poet *Terentius* is said to have died here.—610. The *Arcadians* separated from the sea by mountains, and placed in the centre of *Peloponnesus* could not pursue naval strategy. Hence *Agamemnon*, as lord of many islands, supplied them with shipping. Homer mentions but one leader, a proof that the catalogue dates before the triple division of *Arcadia* (*Paus.* viii. 4).—611. *ἔβαινον*, set out, many in each ship.—615. *Βουπράσιον*, here of *tracta* of

ὄσπον ἐφ' Ὑρμίνη καὶ Μύρσινος ἐσχατόωσα,  
 πέτρῃ τ' Ὠλενίῃ καὶ Ἀλείσιον ἐντὸς ἔργει·  
 τῶν αὖ τέσσαρες ἀρχοὶ ἔσαν· δέκα δ' ἀνδρὶ ἐκάστῃ  
 νῆες ἔποντο θαλά, πολέες δ' ἔμβαινον Ἐπειοί.  
 τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Θάλπιος ἡγησάσθην, 620  
 υἷες, ὁ μὲν Κτεάτου, ὁ δ' ἄρ' Εὐρύτου Ἀκτορίωνος·  
 τῶν δ' Ἀμαρυγκείδης ἦρχε κρατερὸς Διῶρης·  
 τῶν δὲ τετάρτων ἦρχε Πολύξεινος θεοειδής,  
 υἱὸς Ἀγασθένης Αὐγηϊάδαο ἀνακτος.

Οἱ δ' ἐκ Δουλιχίου, Ἐχινάων θ' ἱεράων 625  
 νήσων, αἱ ναίουσι πέρην ἁλός, Ἥλιδος ἅντα·  
 τῶν αὖθ' ἡγεμόνευε Μέγης, ἀτάλαντος Ἀρῆι,  
 Φυλείδης, ὃν τίκτε Δὴ φίλος ἱππότα Φυλεύς,  
 ὃς ποτε Δουλίχιόνδ' ἀπενάσσατο, πατρὶ χολωθείς·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο. 630

Αὐτὰρ Ὀδυσσεὺς ἦγε Κεφαλλήνας μεγαθύμους,  
 οἳ ῥ' Ἰθάκην εἶχον καὶ Νήριτον εἰνοσίφυλλον,

country in which were four cities, and consequently four rulers. Elis was not built until after the Persian war.—616. *ὄσπον ἐφ'*, i. e. "quantum agri Hyrmineet Myrsinusextrema includunt" (H.).—617. The Oleniac rock was on the confines of Achæa and Elis. *Alesius*, a city of the Pisatis, on the road from Elis to Olympia.—621. *ὁ μὲν*, i. e. Amphimachus: *ὁ δὲ* = Thalius, an inversion of the usual order. A similar irregularity sometimes takes place in the Latin use of *ipse* and *ille*. *Ἀκτορίωνος*. This patronymic refers to each, Cteatus and Eurytus. Some have *Ἀκτορίωνων*, but the nominatives are against this. Heyne proposes *Ἀκτορίωνε*, 'descendants of Actor,' see λ'. 749, ψ'. 688. *Κτεάτου, του* long by ictus.—625. *ἐκ . . τε*, from Dulichium, and the other Echinades; see 615. These islands stretched northwards from the mouth of the Achelous; gradually enlarged by the debris of that river, some were at length united with the mainland: see Thucyd. ii. 102.—626. *αἱ ναίουσι*, 'which are situated,' 'which lie upon,' for "situm habent" (H.), see δ'. 46, and cf. Soph. Ajax, 601. *πέραν ἁλός*, i. e. 'across a branch of the sea,' an arm of sea intervening: thus, *πέρην Ὠκεάνου*, of an island as seen by one on the Continent, ω'. 753. Wood, supporting the Ionic origin of Homer, makes it, 'across the wide Ægean.' For *πέραν*, 'over against,' 'opposite,' see II. ii. 535.—627. Phyleus fled from his father Augeas, incensed at his attempt to defraud Hercules of his reward, and dwelt in Dulichium. On the death of Augias, Phyleus obtained his kingdom.—631. The Cephælonians not only inhabited Cephallene (formerly Same), but the adjacent islands, and the coast of Acarnania. The Acarnanians, entreating aid from Rome, boasted that they had taken no part in the war against Troy (*Justin*. xxviii. 1).—632. *Neritos*, a mountain of Ithaca. Virgil took

καὶ Κροκύλει' ἐνέμοντο καὶ Αἰγίλιπα τρηχεῖαν,  
οἳ τε Ζάκυνθον ἔχον, ἥδ' οἳ Σάμον ἀμφενέμοντο,  
οἳ τ' ἠπειρον ἔχον, ἥδ' ἀντιπέραι' ἐνέμοντο· 635  
τῶν μὲν Ὀδυσσεὺς ἦρχε, Διὶ μῆτιν ἀτάλαντος·  
τῷ δ' ἅμα νῆες ἔποντο δυνώδεκα μιλτοπάροιοι.

Αἰτωλῶν δ' ἠγεῖτο Θόας, Ἀνδραίμονος υἱός,  
οἳ Πλευρῶν' ἐνέμοντο καὶ Ὡλεον ἠδὲ Πυλλήνην,  
Χαλκίδα τ' ἀγχίαλον, Καλυδῶνά τε πετρήεσσαν 640  
(οὐ γὰρ ἔτ' Οἰνῆος μεγαλήτορος υἱέες ἦσαν,  
οὐδ' ἄρ' ἔτ' αὐτὸς ἦν, θάνε δὲ Ξανθὸς Μελέαγρος)  
τῷ δ' ἐπὶ πάντ' ἐτέταλτο ἀνασσεύμεν Αἰτωλοῖσιν·  
τῷ δ' ἅμα τεσσαράκοντα μέλαιναί νῆες ἔποντο.

Κρητῶν δ' Ἴδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 645  
οἳ Κνωσὸν τ' εἶχον, Γόρτυνά τε τειχιόεσσαν,  
Λύκτον, Μίλητόν τε καὶ ἀργινόεντα Λύκαστον,  
Φαιστόν τε Ῥύτιόν τε, πόλεις εὐναιεταώσας,  
ἄλλοι θ', οἳ Κρήτην ἐκατόμπολιν ἀμφενέμοντο.  
τῶν μὲν ἄρ' Ἴδομενεὺς δουρικλυτὸς ἠγεμόνευεν, 650  
Μηριόνης τ', ἀτάλαντος Ἐνναλίῳ ἀνδρειφόντῃ·  
τοῖσι δ' ἅμ' ὀγδώκοντα μέλαιναί νῆες ἔποντο.

it for a separate island, *Æn.* iii. 271: "*Neritos ardua saxis.*" Crocylia and Aigillips were also in Ithaca. αἰγίλιψ, prop. destitute even of goats, which even a goat could not climb, 'steep.' Donald. connects it with λέπας, 'crag.'—634. τε, short before Ζ. This frequently occurs before proper names, which could not otherwise come into the verse, so below, 824, οἳ τε Ζέλειαν.—635. ἠπειρον, not Epirus, prop. dict., but Acarnania and Leucas. ἀντιπέραια, 'lying opposite to,' 'beyond,' see cf. πέραν, 626.—637. Herodotus alludes to this use of vermillion, or red lead (*minium*, Pliny), iii. 68.—639. *Pleuron*, famous for its part in the contest concerning the Calydonian boar; see ix. 526. This verse is said to have been cited to decide a quarrel between the Ætolians and Æolians regarding their respective right to Calydon.—640. *Chalcis*, on the sea coast, at the mouth of the Evenus. Not to be confounded with Chalcis in Eubœa.—641. The silence of the poet here regarding Tydeus gave birth to a supposititious verse (Cod. Maii): καὶ Τυδεὺς ἐν Θήβαις, ὅτ' ἀπώλετο λαὸς Ἀχαιῶν.—642. αὐτός, scil. *Æneus*.—647. *Miletus* of Crete, whence a colony led by Sarpedon founded Miletus in Asia. ἀργινόεντα, 'with white cliffs,' "*rupis candentibus.*" Kœppen compares "*niveam Paron Cycladesque nitentes,*" &c.—648. *Phæstus* was built by Minos, destroyed by the Gortynians. It was the birth-place of Epimenides.—649. Crete has but ninety cities in the *Odys.*, whence the χωρίζοντες infer separate authorship; but Homer speaks here; Ulysses in the *Odyssees*.

Τληπόλεμος δ' Ἡρακλείδης, ἧς τε μέγας τε,  
 ἐκ Ῥόδου ἐννέα νῆας ἄγεν Ῥοδίων ἀγερώχων·  
 οἱ Ῥόδον ἀμφενέμοντο διὰ τρίχα κοσμηθέντες, 655  
 Λίνδον, Ἰηλυσόν τε καὶ ἀργινόεντα Κάμειρον.  
 τῶν μὲν Τληπόλεμος δουρικλυτὸς ἡγεμόνευεν,  
 ὃν τέκεν Ἀστυόχεια βίη Ἡρακληεῖρ·  
 τὴν ἄγει' ἐξ Ἐφύρης, ποταμοῦ ἅπο Σελλήεντος,  
 πέρσας ἄστεα πολλὰ Διοτρεφῶν αἰζηῶν. 660  
 Τληπόλεμος δ' ἐπεὶ οὖν τράφη ἐν μεγάρῳ εὐπήκτῳ,  
 αὐτίκα πατρὸς ἐοῖο φίλον μήτρωα κατέκτα,  
 ἥδη γηράσκοντα Δικύμνιον, ὄζον Ἄρηος.  
 αἶψα δὲ νῆας ἐπηξε, πολὺν δ' ὄγε λαὸν ἀγείρας,  
 βῆ φεύγων ἐπὶ πόντον· ἀπειλησαν γάρ οἱ ἄλλοι 665  
 υἷες, υἱωνοὶ τε βίης Ἡρακληείης.  
 αὐτὰρ ὄγ' ἐς Ῥόδον ἵξεν ἀλώμενος, ἄλγεια πάσχων·  
 τριχθὰ δὲ ᾤκηθεν καταφυλαδόν, ἣδ' ἐφίληθεν  
 ἐκ Διός, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσει.  
 [καὶ σφιν θεσπέσιον πλοῦτον κατέχευε Κρονίων.] 670  
 Νιρεὺς αὖ Σύμηθεν ἄγε τρεῖς νῆας ἔϊσας,

—651. Ἐνναλῶ ἀνδρεφόντη. The *a* is elided in scansion, ἄνδρε-  
 φόντη.—654. Ῥόδον. The original inhabitants of Rhodes were the  
 Telchines and Heliadæ. Tlepolemus, setting out from Argos, brought in  
 Æolian and Achæan settlers. Only after the death of Codrus, Dorians  
 entered the island. ἀγερώχων, 'wealthy,' 'affluent,' and thence 'over-  
 bearing,' 'proud,' see B. L. The epithet belongs to the followers of  
 Tlepolemus.—659. This Ephyra belonged to Thesprotia (Epirus), on the  
 river Selleis, "so called from the Selli, whom later writers call the Helli"  
 (Hellenes), Schol. A. Ephyræ and Selleis are conjoined in various loca-  
 lities.—660 πέρσας, scil. Hercules, taken out of βίη Ἡρακληεῖρ.—661.  
 εὐπήκτῳ, *εὐ* primitive is never divided into two syllables.—662. αὐτίκα,  
 'immediately on arriving at maturity,' "postquam adoleverat, statim"  
 (H.) Others join with κατέκτα, 'he slew at one blow' (= τὴν αὐτὴν ἱκα.  
 from ἵξ, *Fiξ*, Lat. vices, B. L.)—664. ὄγε = "*idemque*," to mark the  
 identity of the subject of both sentences.—665. γάρ οἱ, violates metre,  
 for οἱ is digammated. Heyne joins οἱ ἄλλοι, *ceteri illi*. ἀπειλησαν,  
 'threatened with death in turn, consequently he fled.' βῆ φεύγων, 'in  
 flight,' 'by flight,' the part. denoting the *means* or *method* of his departure.  
 The infinitive would merely indicate the *object* or *result*, 'he hastened to  
 fly.'—666. Here the Heracleidæ are first mentioned.—667. ἵξεν, Epic  
 aor. of ἵκω. Ἄλγεια πάσχων, = "*multa quoque et bello passus*" (Æn.  
 i. 10).—668. ᾤκηθεν, i. e. Tlepolemus and his forces.—669. ἐκ = ὑπὸ  
 with passive or intransitive verbs, like our 'Loved of Zeus.'—670.

Νιρεύς, Ἀγλαΐης υἷος, Χαρόποιό τ' ἄνακτος,  
 Νιρεύς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν  
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα·  
 ἀλλ' ἀλαπαδνὸς ξην, παῦρος δέ οἱ εἶπετο λαός. 675

Οἳ δ' ἄρα Νίσυρόν τ' εἶχον, Κράπαθόν τε Κάσον τε,  
 καὶ Κῶν, Εὐρυπύλοιο πόλιν, νήσους τε Καλύδνας·  
 τῶν αὖ Φεῖδιππός τε καὶ Ἀντιφός ἡγησάσθην,  
 Θεσσαλοῦ υἱε δῶν Ἡρακλείδαο ἄνακτος·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νέες ἐστιχόμεντο. 680

Νῦν αὖ τοὺς, ὅσοι τὸ Πελασγικὸν Ἄργος ἔναιον,  
 οἳ τ' Ἄλον, οἳ τ' Ἀλόπην, οἳ τε Τρηχῖν' ἐνέμοντο,  
 οἳ τ' εἶχον Φθίην ἥδ' Ἑλλάδα καλλιγύναικα·  
 Μυρμιδόνες δὲ καλεῦντο καὶ Ἕλληνες καὶ Ἀχαιοί·  
 τῶν αὖ πεντήκοντα νεῶν ἦν ἀρχὸς Ἀχιλλεύς. 685

κατέχευε, Pindar represents Zeus as raining gold, ὅσε χρυσόν.—671. *Syme*, an island between Rhodes and Doria. After the Trojan war it was occupied by the Carians, and finally by the Dorians.—672. *χαρόποιος*, genitive from nom. *χαρόπος*.—674. *μετ'*, local, next after.—675. *ἀλαπαδνός*, 'weak,' either personally, or because of his few forces (*a euphon.* and *λαπάζω*).—676. Phidippus led his forces from the islands (*Sporades*) between Rhodes and Crete. *Nisyros*: its mythic origin was supposed to be from a portion of the island of Cos hurled against Polybates in the combat of Zeus against the giants.—681. *Thessaly* was divided under ten governors; the name of the tenth, Phoenix, is given in ix. 480. An instance of undesigned coincidence. *νῦν αὖ τοὺς*, scil. *ἐρέω*, 'now in turn will I speak of these.' The dominions of Achilles were extensive, stretching from Trachis, along the ridge of Cēta as far as the Pæneus. On the east, jutting into his territory, were the dominions of Protesilaus, Eumelus, and Philoctetes. *Πελασγικὸν Ἄργος*, so called to distinguish it from Ἄργος Ἀχαιϊκόν, which was ruled by Agamemnon. *τούς*, scil. *ἐρέω*, or *ἔσπετε*.—682. *Alos*, a town of Pthiotis, built by Athamas. *Alope*, an obscure town in the same region. *Τραχίη*, on the Sinus Maliacus, close by Thermopylæ, and Heraclea Trachinea (*τραχὺς*, 'a rough shore').—683. *Hellas* and *Pthiai*, two cities, with their districts, in the domain of Achilles. The Pthian name, however, extended more widely, for the subjects of Protesilaus and Philoctetes are Pthians, 681.—684. *Myrmidons*, so called from Myrmidon, father of Actor. They were mixed up with Achæans, and were Hellenes, as being Æolians, for Æolus was son of Hellen. Ἕλληνες, only the forces of Achilles are so called, and the name occurs only in this passage, if we except the disputed Παν-Ἕλληνες, 630; see 684. This clan became afterwards so powerful as to give its name to the whole Greek nation; cf. Thucyd. i. 3. in Homer's age the name Hellenes was restricted within Thessaly. The first who used it of the whole Greek nation were Hesiod and Archilochus.

ἔνθ' ὄγε κείτ' ἀχέων· τάχα δὲ μνήσεσθαι ἔμελλον  
 Ἀργεῖοι παρὰ νηυσὶ Φιλοκτῆταο ἄνακτος. 725  
 οὐδὲ μὲν οὐδ' οἱ ἄναρχοι ἔσαν, πόθειόν γε μὲν ἀρχόν·  
 ἀλλὰ Μέδων κόσμησεν, Ὀϊλῆος νόθος υἱός,  
 τόν ῥ' ἔτεκεν Ῥήνη ὑπ' Ὀϊλῇ πτολιπόρθῳ.

Οἱ δ' εἶχον Τρίκκην καὶ Ἰθώμην κλωμακόεσσαν,  
 οἳ τ' ἔχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος· 730  
 τῶν αὐθ' ἠγείσθην Ἀσκληπιοῦ δύο παῖδε,  
 ἰητῆρ' ἀγαθῷ, Ποδαλείριος ἡδὲ Μαχάων·  
 τοῖς δὲ τριήκοντα γλαφυραὶ νῆες ἐστιχόωντο.

Οἱ δ' ἔχον Ὀρμένιον, οἳ τε κρήνην Ὑπέρειαν,  
 οἳ τ' ἔχον Ἀστέριον, Τιτάνοιό τε λευκὰ κάρηνα· 735  
 τῶν ἦρχ' Εὐρύπυλος, Εὐαίμονος ἀγλαὸς υἱός·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαινα νῆες ἔποντο.

Οἱ δ' Ἀργισσαν ἔχον, καὶ Γυρτώνην ἐνέμοντο,  
 Ὀρθην, Ἠλώνην τε, πόλιν τ' Ὀλοοσσόνα λευκὴν· 740  
 τῶν αὐθ' ἠγεμόνευε μενεπτόλεμος Πολυποίτης,  
 υἱὸς Πειριθόοιο, τὸν ἀθάνατος τέκετο Ζεὺς  
 (τόν ῥ' ὑπὸ Πειριθόῳ τέκετο κλυτὸς Ἴπποδάμεια

ἰφι μάχεσθαι (Freytag).—723. ὕδρου, 'a water serpent,' a species of snake whose bite causes putrefaction. Sophocles calls it an *ἐχιδνα*. Ἔλκος, 'ulcer.'—724. ἔμελλον, namely, when Helenus informed them that without Philoctetes and the fatal arrows, Troy would never be taken. This is the subject of one of the dramas of Sophocles.—729. Τρίκκην. The poet now enumerates the forces from the interior of Thessaly, that part afterwards called Estiastis. *Tricca*, situated on the Lethæus, had a celebrated temple to Esculapius. *Ithome*, a rocky fortress, not to be confounded with the fortress of the Menenians. *κλωμακόεσσαν*, 'rough and mountainous.' *κλώμακας*, *τραχεῖς τόπους* (Tzet.), 'rocky,' 'shingly' (*κλώμαξ*, a heap of stones, *gleba*, clump, &c.)—731. Ἀσκληπιοῦ. The penult is here long in thesis. The verse consequently is *λαγαρός* or *σφηκωδής*. Bentl. reads, Ἀσκληπιόφι. Machaon's exploits seem to have been enlarged upon in the Cyclic poets, following whom, perhaps, Virgil represents him as one of those enclosed in the wooden horse (*Æn.* ii. 267, "*primusque Machaon*").—734. Ὀρμένιος, a town close under Pelus on the Pegasæan Bay.—735. λευκὰ κάρηνα, 'the snowy summits of Titanus (*τίτᾱνος*, chalk, limedust).—738. Ἀργισσαν, probably the same as *Larissa*.—739. Ὀλοοσσόνα λευκὴν, a town of the Perrhæbi in Thessaly, so called from its chalky soil.—741. Peirithous, the most famous of the Lapithæ. At his marriage with Hippodamia occurred the outrageous conduct of the Centaurs, which caused the combat between them and the Lapithæ: a favourite subject with ancient sculptors.

ἡματι τῷ, ὅτε Φῆρας ἐτίσατο λαχνήεντας,  
 τοὺς δ' ἐκ Πηλίου ὤσε, καὶ Αἰθίκεσσι πέλασσαν)  
 οὐκ οἶος, ἅμα τῷγε Λεοντεύς, ὄζος Ἄρῃος, 745  
 υἱὸς ὑπερθύμοιο Κορώνου Καίνειδαο·  
 τοῖς δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο.

Γουνεὺς δ' ἐκ Κύφου ἦγε δύω καὶ εἴκοσι νῆας·  
 τῷ δ' Ἐνιῆνες ἔποντο, μενεπτόλεμοί τε Περαιβοί,  
 οἳ περὶ Δωδώνην δυσχείμερον οἰκί' ἔθεντο, 750  
 οἳ τ' ἄμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο.  
 ὅς ρ' ἐς Πηνειὸν προΐει καλλιῤῥοον ὕδωρ·  
 οὐδ' ὄγε Πηνειῷ συμμίσγεται ἀργυροδίνῃ,  
 ἀλλὰ τέ μιν καθύπερθεν ἐπιρρέει, ἥτ' ἔλαιον·  
 ὀρκου γὰρ δεινοῦ Στυγὸς ὕδατός ἐστιν ἀπορρώξ. 755

Μαγνήτων δ' ἦρχε Πρόθοος, Τενθρηδόνος υἱός,  
 οἳ περὶ Πηνειὸν καὶ Πήλιον εἰνοσίφυλλον  
 ναίεσκον· τῶν μὲν Πρόθοος θοδὸς ἡγεμόνευεν·  
 τῷ δ' ἅμα τεσσαράκοντα μέλαιnai νῆες ἔποντο.

Οὗτοι ἄρ' ἡγεμόνες Δαναῶν καὶ κοῖρανοι ἦσαν. 760  
 τίς τ' ἄρ' τῶν ὄχ' ἄριστος ἔην, σύ μοι ἔννεπε, Μοῦσα,  
 αὐτῶν, ἡδ' ἱππων, οἳ ἅμ' Ἀτρεΐδῃσιν ἔποντο.

Ἴπποι μὲν μέγ' ἄρισται ἔσαν Φηρητιάδαο,  
 τὰς Εὐμηλος ἔλαννε, ποδώκεας, ὄρνιθας ὥς,  
 ὄτριχας, οἰέτας, σταφύλῃ ἐπὶ νῶτον εἴσας· 765

—742. κλυτὸς, here an adjective of two terminations.—743. Φῆρας. See note on 766.—750. *Dodona*, situated on Mount Tomarus, and S.E. of the Lake Joannira amid woods, is exposed to severe cold, whence *δυσχείμερος*. The priests were called Selli or Helli. The temple was ruined by the Pelotiates, B. C. 219.—751. The *Titaresius* arises on Mount Titanus, near Olympus; it was also called Eurotas. *ἔργα νέμοντο*, 'pastured their cultivated lands.' *ἔργα* declarat agros cultos ut saepe, *Odys. Z. 259* (H.) *ἔργα* always has *f.* Benti. reads, *φέργ'*.—755. *Titaresius* bursts forth from a cavern, hence was supposed to come from Styx. Strabo thinks its floating above the waters of Styx was due to the oily quality of its waters. Kœppen and Damm think allusion is made to the custom of swearing by this river, as by the Styx, whence it was considered a branch of it. *ἀπορρώξ*, an outburst, an off-stream of Styx. Prop. an adject. from *ἀπορρήγνυμι*.—756. The *Magnetes* (Pelasgi) chiefly dwelt about the Peneus and Mount Pelius; but scattered clans were found through Thessaly. This district was very mountainous, including within it Mounts Ossa and Pelion.—765. *ὄτρικας* = *ὁμότρικας*, 'matches in colour' (sing. nom. *ὄθριξ*). *οἰέτας* = *ὁμοίετας*, 'of the same age.' *ὁ* contr. for *ὁμον*.



ἔρχονται πεδίοιο, μαχυσόμενοι περὶ ἄστυ.

Ἔκτορ, σοὶ δὲ μάλιστ' ἐπιτέλλομαι, ὥδ' γε ρέξαι·  
πολλοὶ γὰρ κατὰ ἄστυ μέγα Πριάμου ἐπίκουροι,  
ἄλλη δ' ἄλλων γλῶσσα πολυσπέρων ἀνθρώπων·  
τοῖσιν ἕκαστος ἀνὴρ σημαινέτω, οἷσί περ ἄρχει, 805  
τῶν δ' ἐξηγείσθω, κοσμησάμενος πολιήτας.

Ὡς ἔφαθ'· Ἔκτωρ δ' οὔτι θεᾶς ἔπος ἠγνοίησεν,  
αἶψα δ' ἔλυσ' ἀγορὴν· ἐπὶ τεύχεα δ' ἐσσεύοντο.  
πᾶσαι δ' ὠϊγνυντο πύλαι, ἐκ δ' ἔσσυτο λαός,  
πεζοὶ θ' ἱππῆές τε· πολλὺς δ' ὀρυμαγδὸς ὀρώρει. 810

Ἔστι δέ τις προπάροιθε πόλιος αἰπεῖα κολώνη,  
ἐν πεδίῳ ἀπάνευθε, περίδρομος ἔνθα καὶ ἔνθα,  
τὴν ἦτοι ἄνδρες Βατῖειναν κικλήσκουσιν,  
ἀθάνατοι δέ τε σῆμα πολυσκάρθμοιο Μυρίνης·  
ἔνθα τότε Τρῳῆς τε διέκριθεν ἡδ' ἐπίκουροι. 815

Τρωσὶ μὲν ἡγεμόνευε μέγας κορυθαίολος Ἔκτωρ,  
Πριαμίδης· ἅμα τῷ γε πολὺ πλεῖστοι καὶ ἄριστοι  
λαοὶ θωρήσσοντο, μεμαότες ἐγχείρσιν.

'continuous combat,' 'incessant' (λιάζω κλίνω, B. L.); ἐπ' εἰρήνης, in time of peace; space of time being considered as a locality.—802. ἐπιτέλλομαι, 'you above others I enjoin' (scil. to command the Trojans), and thus act (as I command), let each ruler govern his own, but do you command the Trojans, τῶνδ' ἐξηγείσθαι.—804. ἄλλη γλῶσσα, not a difference of language, but of dialect. Similarly Aesch. vii. C. T. has ἑτεροφώνῃ στρατῷ of the Argives. πολυσπέρων, 'scattered,' 'dispersed' (lit. sowed).—806. πολιήτας, Epic and Ionic for πολίτας.—809. πᾶσαι, the whole, or entire gate. There was only one 'gate' mentioned in Homer.—810. πολλὺς, 'loud,' like πολλὺς ὑμέναιος, σ'. 493.—811. πόλιος. Heyne reads πόλεος, but this last is the genitive of πολὺς in H.—812. περίδρομος, which could be coursed all round, and, therefore, 'stood apart,' 'detached,' cf. Od. xiv. 7.—814. Myrina was one of the Amazons, who had made an incursion into the Troad. Bellerophon and Priam had fought against them, γ'. 189, Z. 186. πολυσκάρθμοις, 'active,' 'eager,' prop. 'springing.' Strabo renders, 'driving swift horses.'—815. The Leleges, Cilices, and Ceteæ seem to have been subject to Priam, but are omitted in the enumeration, see last note on this book.—Τρῳῆς, the boundaries of Priam's kingdom are given, ω'. 543, as Lesbos, Phrygia, and the Hellespont. The Troad, properly so called, lay under the hill Ida, and was limited by the promontory Lectus.—816. Τρωσὶ, either the dativus commodi, or of locality, 'among them.' The nations mentioned here are, from the European side of the Bosphorus: Pelasgi, 840; Thraces, 844; Cicones, 846; Pæoni, 848. From the Asiatic: Paphlagonæ, 851; Halcyones, 856; Mysi, 858; Phryges, 862; Mæones, 864;

Δαρδανίων αὐτ' ἦρχεν ἐὺς παῖς Ἀγχίσαο,  
 Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δι' Ἀφροδίτῃ, 820  
 Ἴδης ἐν κνημοῖσι θεὰ βρότῳ εὐνηθεῖσα  
 οὐκ οἶος, ἅμα τῷγε δύνω Ἀντήνορος υἱε,  
 Ἀρχέλοχος τ' Ἀκάμας τε, μάχης εὖ εἰδότε πάσης.

Οἱ δὲ Ζέλειαν ἔναιον ὑπαὶ πόδα νείατον Ἴδης,  
 ἀφνειοί, πίνοντες ὕδωρ μέλαν Αἰσήποιο, 825  
 Τρῶες τῶν αὐτ' ἦρχε Λυκάονος ἀγλαὸς υἱός,  
 Πάνδαρος, ὃς καὶ τόξον Ἀπόλλων αὐτὸς ἔδωκεν.

Οἱ δ' Ἀδρήστειάν τ' εἶχον καὶ δῆμον Ἀπαισοῦ,  
 καὶ Πιτύειαν ἔχον καὶ Τηρείης ὕρος αἰπύ·  
 τῶν ἦρχ' Ἀδρηστός τε καὶ Ἀμφίος λινοθώρηξ, 830  
 υἱε δύνω Μέροπος Περκωσίου, ὃς περὶ πάντων  
 ἦδδε μαντοσύνας, οὐδὲ οὖς παῖδας ἔασκεν  
 στεῖχειν ἐς πόλεμον φθισήνορα τῷ δέ οἱ οὔτι  
 πειθέσθην· Κῆρες γὰρ ἄγον μέλανος θανάτοιο.

Οἱ δ' ἄρα Περκώτην καὶ Πράκτιον ἀμφενέμοντο, 835

Cares, 867; Lycii, 876. In all, twelve peoples, included in that promontory of Asia, which lies between Issus and Sinope.—818. *μεμαότες ἐγχεῖσθαι*, scil. *μάχεσθαι*. The *a* is long in *μεμαότες*, short in *μεμαῶτες*, the usual interchange of quantities. Heyne suspects that the word originally was *μεμαφοτες*.—821. *κνημοῖσι*, the billocks, or as we say, 'shoulders of a mountain,' prop. the knees: just as the lower parts are the *πόδες* of the mountain.—823. *μάχης εὖ εἰδότε πάσης*, 'skilled in every species of combat,' cf. η'. 237:—

“Οἷδ' ἐπὶ δεξιᾷ, οἷδ' ἐπ' ἀριστερὰ νωμῆσαι βῶν  
 ἀζαλήν, τὸ μοι ἐστι ταλαύρινον πολεμίζειν  
 Οἷδα δ' ἐπαίξαι μόθον ἵππων ὠκείων·  
 Οἷδα δ' ἐνὶ σταδίῳ δηΐψι μέλπεσθαι Ἀρηϊ.”

824. *Zeieia*, close by the skirts of Ida, under *Æsopus*; it was the frontier town of the Troad proper, towards Mysia; here the great camp of the Persians was placed, on Alexander's invasion of Asia. *ὑπαὶ* = *ὑπὸ*, as *καταί*, *παταί*. Heyne thinks the words were introduced by grammarians, and that Homer used only the short forms, the final vowel being lengthened by ictus, where necessary.—827. *τόξον* = *τοξικὴν*, 'skill in archery.' Freytag compares *Æn.* xii. 398: “*Cui ipse Apollo Augurium citharamque dabat celeresque sagittas.*”—828. Ἀπαισός, between Lampisacus and Parus. *δῆμον*, 'tract,' 'territory.'—829. *Τήρεια*, in the tract of Cyzicene.—830. *λινοθώρηξ*, a corslet usually worn by light-armed troops or archers, see 529.—835. *Percote*. These five cities were situated on the Hellespont; Arisba is mentioned strangely in *Æn.* ix. 264: “*Devicta gentior quæ cepit Arisba.*” Probably Virgil follows some tradition of *Ἰα*

καὶ Σηστὸν καὶ Ἀβυδὸν ἔχον καὶ διὰν Ἀρίσβην  
τῶν αὐτῷ Ὑρτακίδης ἥρχ' Ἀσιος, ὄρχαμος ἀνδρῶν,  
Ἀσιος Ὑρτακίδης, δν Ἀρίσβηθεν φέρον ἵπποι  
αἰθῶνες, μεγάλοι, ποταμοῦ ἅπο Σελλήεντος.

Ἴππόθοος δ' ἄγε φῦλα Πελασγῶν ἐγχεσιμῶρων, 840  
τῶν οἱ Λάρισσαν ἐριβόλακα ναιετάασκον·  
τῶν ἥρχ' Ἴππόθοός τε Πύλαιός τ', ὄζος Ἀρης,  
υἱὲ δύνω Λήθιοιο Πελασγοῦ Τευταμίδαο.

Αὐτὰρ Θρήϊκας ἦγ' Ἀκάμας καὶ Πείροος ἥρωες,  
ὄσσους Ἑλλήσποντος ἀγάρροος ἐντὸς ἔργει. 845

Εὐφημος δ' ἀρχὸς Κικόνων ἦν αἰχμητῶν,  
υἱὸς Τροιζήνοιο Διοτρεφέος Κεάδαο.

Αὐτὰρ Πυραίχης ἄγε Παίονας ἀγκυλοτόξους,  
τηλόθεν ἐξ Ἀμυδῶνσς, ἀπ' Ἀξιοῦ εὐρυρέοντος,  
Ἀξιοῦ, οὗ κάλλιστον ὕδωρ ἐπικίδνεται αἶαν. 850

Παφλαγόνων δ' ἠγεῖτο Πυλαιμένεος λάσιον κῆρ,  
ἐξ Ἑνετῶν, ὅθεν ἡμιόνων γένος ἀγροτεράων·  
οἳ ῥα Κύτῳρον ἔχον, καὶ Σήσαμον ἀμφενέμοντο,  
ἀμφί τε Παρθένιον ποταμὸν κλυτὰ δώματ' ἔναιον,  
Κρῳμνάν τ' Αἰγιάλόν τε καὶ ὑψηλοὺς Ἐρυθίνους. 855

recapture from the Greeks by the Trojans.—836. The Schol. tell us that the Athenians yielded up Sestos to Abydus on the testimony of this line.—837. ὄρχαμος, 'leader,' properly the first of a row or file (ὄρχος).—839. αἰθῶνες, 'chestnut-coloured,' 'tawny,' or 'spirited' as αἰθῶν ἀνὴρ, in Rhesus, 122.—845. ἐντὸς ἔργει, 'limits,' 'bounds.' These are the Thracians of the European side; they were located on the river Hebrus.—ἀγάρροος, 'strong flowing,' 'Hellespont,' 'straits of the Dardanelles,' "dicitur e natura freti, propter reciprocos maris Ægæi et Ponti Euxini meatus" (H.).—848. Some copies have a line here, Πηλεγεῖνος θ' υἱὸς περιδείξιος Ἀστεροπαῖος. ἀγκυλοτόξος, 'with crooked bow.' Schol. renders, 'with thong-bound javelins,' which Heyne thinks an invention of later date. These same Pæonians are styled ἵπποκορυσταί, π'. 287. The Pæonians migrated from the banks of the Axios to Macedonia, where they were located in Historic times.—849. Ἀμυδῶν, afterwards called Abydus.—850. κάλλιστον, the Axios is a violent and turbid river, hence the Schol. objected to this epithet. Heyne proposed Ἀξιοῦ, ᾧ κάλλιστον ὕδωρ ἐπικίδνεται Αἶα, "cui pulcherrimam aquam admiscet Aea." αἶαν, over the land = γαῖαν. Some MSS. have Αἶγρ.—851. λάσιον, 'stout,' 'strong,' lit. 'hairy,' hair being supposed a sign of strength, see 638.—852. The Heneti, after the Trojan war, are said to have passed into Thrace, and thence into Italy under Antenor, but this is a confusion of the Veneti (Wends) with the Heneti, a wholly different race, Æn. i.

Αὐτὰρ Ἀλιζώνων Ὀδῖος καὶ Ἐπίστροφος ἦρχον,  
τηλόθεν ἐξ Ἀλύβης, ὅθεν ἀργύρεον ἐστὶ γενέθλη.

Μυσῶν δὲ Χρόμις ἦρχε καὶ Ἐννομος οἰωνιστής·  
ἀλλ' οὐκ οἰωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν,  
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο 860  
ἐν ποταμῷ, ὅθι περ Τρῶας κεράϊζε καὶ ἄλλους.

Φόρκυς αὖ Φρύγας ἦγε καὶ Ἀσκάνιος θεοειδής,  
τῇλ' ἐξ Ἀσκανίης μέμασαν δ' ὑσμῖνι μάχεσθαι.

Μῆροσιν αὖ Μέσθλης τε καὶ Ἀντιφος ἡγησάσθην,  
νῆε Ταλαιμένεος, τῷ Γυγαίῃ τέκε Λίμνη, 865  
οἳ καὶ Μῆρονας ἦγον ὑπὸ Τμῶλῳ γεγαῶτας.

Νάσσης αὖ Καρῶν ἡγήσατο βαρβαροφώνων,  
οἳ Μίλητον ἔχον, Φθειρῶν τ' ὄρος ἀκριτόφυλλον,  
Μαιάνδρου τε ρόας, Μυκύλης τ' αἰπεινὰ κάρηνα·  
τῶν μὲν ἄρ' Ἀμφίμαχος καὶ Νάσσης ἡγησάσθην, 870  
Νάσσης Ἀμφίμαχος τε, Νομίονος ἀγλαὰ τέκνα,  
ὃς καὶ χρυσὸν ἔχων πόλεμόνδ' ἱέν, ἥντε κούρη·  
νήπιος, οὐδέ τί οἱ τόγ' ἐπήρκεσε λυγρὸν ὄλεθρον,  
ἀλλ' ἐδάμῃ ὑπὸ χερσὶ ποδώκεος Αἰακίδαο  
ἐν ποταμῷ, χρυσὸν δ' Ἀχιλεὺς ἐκόμισσε δαΐφρων. 875

The region abounded in wild horses and asses. Hence its famous race of mules (Chiggetai), *Koeppen*.—853. Cyturus, a mountain and city of Paphlagonia. It served in later times as the port of Sinope.—855. Strabo states that Callimachus inserted here two verses:—

“Καύκωνας αὖτ' ἦγε Πολυκλέος υἱὸς ἀμύμων  
Οἳ περὶ Παρθένιον ποταμὸν κλυτὰ δώματ' ἐναίον.”

Ἐπιθίνους. These mountains were so called from the red colour of the soil.—856. The Halizones are the same as the Chalybes.—857. γενέθλη = γέννησις, i. e. whence is a rich revenue of silver (prop. the birth-place of silver). These mines, on the failure of the silver ore, became famous for iron.—860. ἐδάμῃ, 2nd aorist = *prostratus jacuit*.—861. ἐν ποταμῷ, i. e. at the battle of the Scamander, ψ'. 19.—κεράϊζε, to destroy utterly, prob. from κείρω. Some bring from κέρας.—862. Homer distinguishes the Trojans from the Phrygians; Æschylus and later poets confound them.—865. Γυγαίᾳ τέκε Λίμνη, i. e. they were born and trained near Lake Gygæa, the place of birth being put, as usual, for the parent. Some copies have λίμνη.—867. βαρβαρόφωνοι, i. e. speaking in a corrupted dialect (H.) It can scarcely mean ‘a foreign language,’ for they were of the same race as the Leleges.—868. Φθειρῶν ὄρος, the mount of pine trees (Mount Latmus), so called from its pine forests (Φθειρά).—869. A verse cited by the Milesians in the controversy regarding the possession

Σαρπηδὼν δ' ἦρχεν Λυκίων καὶ Γλαῦκος ἀμύμων,  
τηλόθεν ἐκ Λυκίης, Ξάνθου ἄπο δινήμεντος.

of Mycale.—870. ἄρα, i. e. the before-mentioned (867), the person mentioned above; the part. is connective.—872. Bedecked with gold; Il. ρ'. 52: πλοχοί θ' οὐ χρυσῷ καὶ ἀργύρῳ ἐσφέκωντο.—873. ἐπήρκεσε, 'did not protect him from.'—877. Ξάνθου (Enenide) rises from Mount Taurus, and flows through Lycia. The cities and territory of the Leleges and Cilicians had been devastated by Achilles, and probably but few men were collected from them to serve under Hector, hence they are unmentioned.

# ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

## ΡΑΨΩΔΙΑ Γ.

The armies of Greeks and Trojans advance to the combat.

Αὐτὰρ ἐπεὶ κόσμηθεν ἅμ' ἡγεμόνεσσιν ἕκαστοι,  
 Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν, ὄρνιθες ὥς·  
 ἥντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό,  
 αἴτ' ἐπεὶ οὖν χειμῶνα φύγον καὶ ἀθέσφατον ὄμβρον,  
 κλαγγῇ ταίγε πέτονται ἐπ' Ὀκεανοῖο ῥοάων, 5  
 ἀνδράσι Πυγμαίοισι φόνον καὶ Κῆρα φέρουσαι·  
 ἥέραι δ' ἄρα ταίγε κακὴν ἔριδα προφέρονται·

1. ἕκαστοι, 'each severally,' whether Trojans or Greeks, under their respective leaders.—2. κλαγγῇ. This refers to the tumultuous and irregular march of the Trojans as Asiatics, not to the 'cheer' or shout usual with Greeks in the charge (ἀλαλαγμός), cf. β. 803. ὄρνιθες ὥς. Another instance of this anastrophe occurs in 196.—3. ἥντε, dialectic form of ὅτε = 'quando.' The Trojans advanced with clamour, like a flock of birds, when the clamour of cranes spreads from heaven onwards. πρὸ = 'forth,' 'forward,' 'on before the heaven,' cf. xix. 118.—4. ἀθέσφατον, in its secondary meaning, 'awful,' 'vast.' Its primary is 'unutterable,' 'ineffable,' see B. L. under θέσκελος. ὄμβρον, 'rain-storm' (*imber*), Sanscr. *abhra*, = *nubes*, *od* = aqua.—5. Corn is sown in Egypt in November, when the waters of the Nile subside (χειμῶνα). The epithet *πυγμαῖοι* may have arisen from the *πήχεις*, by which the rise of the Nile was indicated, see Herod. iii. 37. ἐπὶ strictly denotes 'motion over.' Their passage over the ocean is to more sunny regions. The fable of the Pygmies is explained thus: Hostilities were frequent between the people of Egypt and their eastern neighbours, whose defensive armour was composed of the skin and feathers of cranes. Others refer to the cranes devouring the seed when sown, and the consequent assaults of the husbandmen upon them. Curiously enough, the Pygmæi are placed by Eustathius in England (ἐνθα τὰ Ἰγλίκδ); by others in India; and some supposed them to have been Troglotidæ, or dwellers in caves of the earth.—6. Κῆρα, 'doom,' 'fate,' 'evil.' According to Wolf the word *κῆρ* occurs only once in Homer in the sense of 'violent death,' Il. α'. 228.—7. ἥέραι, the more usual meaning in later writers is 'from the air.' In Homer it sometimes signifies 'wrapt in mist,' from ἥρι, early (ἥως = *aurora*), see B. L., but in this place = 'in the morning time.' The cranes arrive at night, and attack the Pygmies in the morn-

οἱ δ' ἄρ' ἴσαν σιγῇ μένεα πνείοντες Ἀχαιοί,  
ἐν θυμῷ μεμαῶτες ἀλεξέμεν ἀλλήλοισιν.

Εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην, 10  
ποιμέσιν οὔτι φίλην, κλέπτῃ δέ τε νυκτὸς ἀμείνω,  
τόσπον τίς τ' ἐπιλεύσσει, ὅσον τ' ἐπὶ λᾶαν ἴησιν·  
ὥς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀέλλῃς  
ἐρχομένων· μάλα δ' ὤκα διέπρησσαν πεδίοιο.

Before a general engagement, Paris challenges the bravest of the Greeks to single combat. Menelaus steps forth from the Grecian line, and Paris, astounded at his appearance, retreats within the Trojan ranks.

Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, 15  
Τρωσὶν μὲν προμάχιζεν Ἀλέξανδρος θεοειδής,  
παρδαλέην ὥμοισιν ἔχων καὶ καμπύλα τόξα  
καὶ ξίφος· αὐτὰρ ὁ δοῦρε δύω κεκορυθμένα χαλκῷ  
πάλλων, Ἀργείων προκαλίζετο πάντας ἀρίστους,  
ἀντίβιον μαχέσασθαι ἐν αἰνῇ δηϊοτήτι. 20

Τὸν δ' ὥς οὖν ἐνόησεν Ἀρηΐφιλος Μενέλαος,  
ἐρχόμενον προπάροιθεν ὀμίλου, μακρὰ βιβῶντα,  
ὥστε λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας,

ing.—8. *σιγῇ*, join *ἴσαν σιγῇ*, 'marched in silence.'—9. *ἀλεξέμεν*, 'to assist each other,' present from *ἀλέξω* (*ἀλκέω*).—10. *ὀμίχλη*, 'mist,' 'light vapour:' never in *Odyss.* (Sansk. *mih*; *fundere*, whence *ομί-χω*, *ming-o*, &c.) *κατέχευεν*, aor. 'is wont to pour.'—11. *ἀμείνω*, because then the flocks would be in the fields, not in the homestead as at night.—12. *ἐπιλεύσσει*, 'sees before him,' onward. *λᾶαν*, from *λᾶς*, *λᾶος*.—13. *κονίσαλος*, dust in motion or agitation: *κόνις*, at rest, Sch. The *ε* in *κονίω*, *κονίη*, *κονίσαλος*, is long. *ἀέλλῃς*, 'eddying,' 'whirling.' The old Schol. make it a genitive from *ἀελλά*. Buttm. writes *ἀελλῆς* contracted for *ἀελλῃς*.

16. *θεοειδής*, 'god-like' in form; quite a different word from *θεοούδης*, see B. L. Heyne notices the peculiarity of the armour of Paris, i. e. two spears, a sword, a bow, &c. Yet he marches with the *προμαχοί*, who were usually heavily armed. Hence, prior to his combat with Menelaus he assumes different armour; see 328, *seq.*—17. *παρδαλέην*, scil. *δοράν*, the adjective used substantively.—18. *κεκορυθμένος*, for *κεκορυσμένος*, perf. pass. part. *κορύσσω*, tipt with bronze; "*præfixa hastilia ferro*," *Æn.* xii. 499.—19. *προκαλίζετο*, i. e. by gestures, &c., not by words, see π'. 657.—20. *αἰνῇ*, *αἰνός*, Ionic form of *δεινός*, 'fearful,' 'dreadful.'—23. *κύρσας*, syncopated aor. 1 part. *κυρέω*, 'happening to light upon.' *ὥς*, balances *ὥς*, line 27. Cf. Virg. *Æn.* x. 723: "*Impastus Stabula alta leo ceu sæpe peragrans*." This line is an instance of onomatopoeia, the rapid rush of the lion being represented

εὐρών ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα,  
 πεινάων· μάλα γάρ τε κατεσθίει, εἴπερ ἂν αὐτὸν 25  
 σεύωνται ταχέες τε κύνες, θαλεροὶ τ' αἰζηοί·  
 ὡς ἐχάρη Μενέλαος, Ἀλέξανδρον θεοειδέα  
 ὀφθαλμοῖσιν ἰδὼν· φάτο γὰρ τίσεσθαι ἀλείτην·  
 αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε.  
 Τὸν δ' ὥς οὖν ἐνόησεν Ἀλέξανδρος θεοειδής 30  
 ἐν προμάχοισι φανέντα, κατεπλήγη φίλον ἦτορ·  
 ἅψ δ' ἐτάρων εἰς ἔθνος ἐχάζετο Κῆρ' ἀλειίνων.  
 ὡς δ' ὅτε τίς τε δράκοντα ἰδὼν παλίνορσος ἀπέστη  
 οὔρεος ἐν βήσσης, ὑπὸ τε τρόμος ἔλλαβε γυῖα,  
 ἅψ τ' ἀνεχώρησεν, ὥχρος τέ μιν εἶλε παρειάς· 35  
 ὡς αὐτίς καθ' ὁμίλον ἔδν Τρώων ἀγερώχων,  
 δείσας Ἀτρεὺς υἱὸν Ἀλέξανδρος θεοειδής.  
 τὸν δ' Ἔκτωρ νείκεσσεν ἰδὼν αἰσχροῖς ἐπέεσσιν·

Hector reproaches Paris for his cowardice, and shames him to the encounter.

Δύσπαρι, εἶδος ἄριστε, γυναιμανές, ἡπεροπευτά!  
 αἰθ' ὕφελες ἄγονός τ' ἔμεναι, ἄγαμός τ' ἀπολέσθαι. 40

by the dactyls.—σῶμα generally a dead carcase, δέμας a living.—25. πεινάων is emphatic, for unless forced by hunger the lion does not touch dead prey.—26. σεύωνται, 'abigant,' attempt to drive away.—28. ἀλείτην, 'transgressor' (ἀλη). τίσεσθαι. Wolf reads τίσασθαι, 'at once to have punished the deceiver,' but Homer usually joins the future with ἐφάμην = *sperabam*: see *ἐ'*. 190, *θ'*. 490, and below, 366.—31. πλήσσω, to strike the *body*, usually makes ἐπληγον (aor. 2): when to strike the *mind* ἐπλαγον (Schol.) This is excused by the addition of φίλον ἦτορ. The Attics use ἐπλάγον, the Ionics ἐπλάγον.—32. ἐχάζετο, 'retired,' 'retreated.' "Omnino istius ævi heroibus hoc solenne, conspectu fortiore *recedere*, nec sibi hoc pudori habere" (H.).—33. δράκοντα, 'dragon;' the meaning *serpent* is later than Homer, probably from δέρκομαι, in reference to the acute vision attributed to the serpent tribe; cf. Hor. Sat. ii.: "Aut serpens Epidaurius." The following animals derive their names probably from the same idea, γλαυξ, λύνξ. παλίνορσος, 'at once retreated with a spring,' cf. *Æn.* ii. 379.—35. ὥχρος, 'pale,' 'wan,' 'sallow,' (cf. Engl. ochre).—36. ἀγερώχων, 'brave,' 'noble-minded.' In Homer always in a good sense, probably from γέρας ἔχω, see B. L.—38. αἰσχροὶς ἐπη, 'insulting words' = λόγοι ονειδιστικοί.

39. δυσ, like our word *mis* in misfortune, mishap, &c., gives a bad signification to the word; comp. *δυσελέναν*, Eurip. Orest. 1391. Similar is *αἰνόπαριν*, Hecub. 945. ἡπεροπευτά, 'deceiver of woman.'—40. A verse frequently cited by Augustus, with the change of ὕφελες into



καί κε τὸ βουλοίμην, καί κεν πολὺ κέρδιον ἦεν,  
 ἢ οὕτω λῶβην τ' ἔμεναι καὶ ὑπόψιον ἄλλων.  
 ἢ που καγχαλώωσι κάρηκομόωντες Ἀχαιοί,  
 φάντες ἀριστῆα πρόμον ἔμμεναι, οὐνεκα καλὸν  
 εἶδος ἔπ'· ἀλλ' οὐκ ἔστι βίη φρεσὶν, οὐδέ τις ἀλκή. 45  
 ἢ τοιόσδε ἑών, ἐν ποντοπόροισι νέεσσιν  
 πόντον ἐπιπλώσας, ἐτάρους ἐρίηρας ἀγείρας,  
 μιχθεὶς ἀλλοδαποῖσι, γυναικ' εὐεῖδ' ἀνῆγε  
 ἐξ ἀπίης γαίης, νῦν ἀνδρῶν αἰχμητῶν—  
 πατρί τε σῶ μέγα πῆμα, πόλῃ τε παντί τε δήμῳ, 50  
 δυσμενέσιν μὲν χάρμα, κατηφείην δὲ σοὶ αὐτῷ;  
 οὐκ ἂν δὴ μείνειας Ἀρηΐφιλον Μενέλαον;  
 γνοίης χ', οἴου φωτὸς ἔχεις θαλερὴν παράκοιτιν.  
 οὐκ ἂν τοι χραίσμη κίθαρις, τά τε δῶρ' Ἀφροδίτης,  
 ἢ τε κόμη, τό τε εἶδος, ὅτ' ἐν κονίῃσι μιγείης. 55  
 ἀλλὰ μάλα Τρῶες δειδῆμονες· ἢ τέ κεν ἦδη  
 λαΐνον ἔσσο χιτῶνα, κακῶν ἔνεχ', ὅσσα ἔοργας.  
 Τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής·

ὄφελον, Suet. *ἀγονος*, 'unborn:' often later = *sine liberis*.—41. καὶ 'even I would wish that,' scil. than be such an object of shame.—43. κάρη κομοῶντες, see note, Book ii. 450. ὑπόψιον, 'an object of scornful glances.' ὑπόπτωμα, 'to look on with scorn and dislike,' *aliis aspectu invisum* (H.) καγχαλώωσι, 'laugh at,' formed by onomatopoeia; Lat. *cachinnus*, our 'kink.'—45. ἔπ' = ἔπειτα, as is shown by the anastrophe.—47. ἐρίηρας, 'close companions,' 'loving' (*ἄρω, apto*).—48. ἀλλοδαποῖσι, 'men from other lands.' Buttm. supposes the ending -δαπος to be an old anastrophe of ἀπὸ, with Euphonic δ inserted, i. e. ἀλλοθεν ἀπο. Others suppose δάπος to be merely a terminal form, or derive from δάπεδον, *solum*. ἀνῆγε, 'led away,' ἀνάγειν νῆα, "a litore in mare, in altum, sollene est" (H.).—49. ἀπίης, 'distant,' see *a*. 270. νῦν, properly 'the bride,' here used to express sister-in-law. "Helena fuit *nurus fortissimi viri*, Agamemnonis, quod poeta per pluralem extulit" (H.).—51. κατηφείην, 'shame,' 'downfacedness.'—52. οὐχ ἂν μείνειας, 'ought you not to have awaited the charge of Menelaus.'—53. γνοίης χ', 'and then you would have experienced how powerful he is, whose bride you stole away.'—54. κίθαρις, as the harp is nowhere else in Homer attributed to Paris, some write κίδαρις, a costly species of cap; but cf. Hor. i. xv. 15.—55. μιγείης, i. e. when (at some time or other) you may be dashed in the dust: opt. of possibility.—56. δειδῆμονες, 'reverential,' with deep respect for rank. Some books have δειλήμονες, i. e. fearful.—57. λαΐνον ἔσσο χιτῶνα, 'otherwise thou shouldst have been clothed with a garment of stones,' i. e. have been punished by stoning to death. The phrase may have reference to the simple fact of

"Εκτορ· ἐπεὶ με κατ' αἶσαν ἐνείκεσας, οὐδ' ὑπὲρ αἶσαν·  
 αἰεὶ τοι κραδίη πέλεκυς ὥς ἐστιν ἀτειρής, 60  
 ὅστ' εἰσιν διὰ δουρὸς ὑπ' ἀνέρος, ὅς ῥά τε τέχνη  
 νήϊον ἐκτάμνησιν, ὀφέλλει δ' ἀνδρὸς ἐρωήν·  
 ὥς τοι ἐνὶ στήθεσσι νόος ἀτάρβητος νόος ἐστίν.  
 μή μοι δῶρ' ἐρατὰ πρόφερε χρυσέης Ἀφροδίτης!  
 οὔτοι ἀπόβλητ' ἐστὶ θεῶν ἐρικυδέα δῶρα, 65  
 ὅσσα κεν αὐτοὶ δῶσιν, ἐκὼν δ' οὐκ ἄν τις ἔλοιτο.  
 νῦν αὖτ' εἴ μ' ἐθέλεις πολεμίζειν ἡδὲ μάχεσθαι,  
 ἄλλους μὲν κάθισον Τρῶας καὶ πάντας Ἀχαιοὺς,  
 αὐτὰρ ἔμ' ἐν μέσσω καὶ Ἀρηΐφίλον Μενέλαον  
 συμβάλετ' ἀμφ' Ἑλενη καὶ κτήμασι πᾶσι μάχεσθαι. 70  
 ὀππότερος δέ κε νικήσῃ, κρείσσων τε γένηται,  
 κτήμαθ' ἐλὼν εὖ πάντα, γυναικὰ τε, οἴκαδ' ἀγέσθω·  
 οἱ δ' ἄλλοι, φιλότῃ καὶ ὄρκια πιστὰ ταμόντες,  
 ναίοιτε Τροίην ἐριβώλακα· τοὶ δὲ νεέσθων  
 "Αργος ἐς ἱππόβοτον καὶ Ἀχαιΐδα καλλιγύναικα. 75  
 Ὡς ἔφαθ'· Ἐκτωρ δ' αὖτ' ἐχάρη μέγα, μῦθον ἀκούσας,  
 καὶ ῥ' ἐς μέσσον ἰὼν, Τρώων ἀνέργε φύλαγγας,  
 μέσσου δουρὸς ἐλὼν· τοὶ δ' ἰδρύνθησαν ἅπαντες.

burial under a heap of stone and earth (the ancient barrow), i. e. would that you were dead! *ἔισο* (or *εἴσο*) 2nd pers. plup. from *εἶμαι*, but a difficulty arises from the fact that this verb always has *ἔ*. Heyne proposes to read *λαινὸν* as a dissyllable.—59. *ἐπεὶ*. Supply 'let it pass,' since. *ἐπεὶ* is here without its apodosis, as in σ'. 101. "Dicam per aposiopesis in talia dici; gestu fortasse supplente apodosin" (H.) The apodosis is given in ζ'. 334, *τούνεκά σοι ἐρέω*.—61. *εἰσιν*, 'pierces through,' lit. 'goes'.—62. *ἐρωήν*, vigour, impetus, generally used of any violent motion; see B. L. *ὀφέλλει*, scil. *ὁ πέλεχυς*, 'increases,' 'aids,' the natural vigour of the workmen. *ὅς* refers to *ἀνδρα*.—64. *χρυσέης*, 'beautiful,' 'lovely,' prop. 'golden'.—66. *ἐκὼν*, none merely by *his own will* can take them.—70. *συμβάλετ'*, 'match me.' *συμβάλλειν*, like Lat. comparare, componere, properly used of a pair of combatants.—72. *εἰδ'*, 'completely,' 'without reservation.' Nagelsback renders *εὖ*, feliciter, with good fortune; but this is forced. Paris seems to have carried off very valuable treasures, together with Helen, see ν'. 626, χ'. 114, and Proclus, Cypriaca.—73. *ὄρκια*, see above, β'. 124. The expression here varies by the addition of *φιλότῃ*; the phrase *φιλότῃ ταμόντες* could not stand alone.—75. "Αργος, put for Greece in general, in opposition to *Τροίην*, line above (see β'. 684); and thus in connexion with *Αχαιΐδα*, completing the idea of the whole of Greece. Arnold makes *Αχαιΐδα* the territory of Achilles.—78. *μέσσου δουρὸς ἐλὼν*, holding his spear by the middle,

εἰδομένη γαλόω, Ἀντηνορίδαο δάμαρτι,  
 τὴν Ἀντηνορίδης εἶχε κρείων Ἑλικάων,  
 Λαοδίκην, Πριάμοιο θυγατρῶν εἶδος ἀρίστην.  
 τὴν δ' εὖρ' ἐν μεγάρῳ ἡ δὲ μέγαν ἰστὸν ὕφαινεν, 125  
 δίπλακα πορφυρέην· πολέας δ' ἐνέπασσεν ἀέθλους  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
 οὓς ἔθεν εἴνεκ' ἔπασχον ὑπ' Ἀρηος παλαμάν.  
 ἀγχοῦ δ' ἵσταμένη προσέφη πόδας ὠκέα Ἴρις·

Hearing of the intended combat between Alexander and Menelaus, Helen goes to the Scæan gate, from whence there was a wide prospect over the plain and battle-field.

Δεῦρ' ἴθι, νύμφα φίλη, ἵνα θέσκελα ἔργα ἴδῃαι 130  
 Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων·  
 οἳ πρὶν ἐπ' ἀλλήλοισι φέρον πολύδακρον Ἀρηά  
 ἐν πεδίῳ, ὀλοοῖο λιλαιόμενοι πολέμοιο,  
 οἳ δὴ νῦν ἔαται σιγῇ (πόλεμος δὲ πέπανται)  
 ἀσπίσι κεκλιμένοι, παρὰ δ' ἔγχεα μακρὰ πεπηγεν. 135  
 αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος  
 μακροῦς ἐγχείρσι μαχήσονται περὶ σείο·  
 τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις.

Ὡς εἰπούσα θεὰ γλυκὺν ἡμερον ἔμβαλε θυμῷ  
 ἀνδρός τε προτέρου καὶ ἄστεος ἠδὲ τοκῆων. 140  
 αὐτίκα δ' ἀργεννῇσι καλυψαμένη ὀθόνησιν,  
 ὠρμάτ' ἐκ θαλάμοιο, τέρεν κατὰ δάκρυ χέουσα,  
 οὐκ οἶη, ἅμα τῇγε καὶ ἀμφίπολοι δὺ ἔποντο,  
 Αἴθρη, Πιτθῆος θυγάτηρ, Κλυμένη τε βοῶπις.  
 αἶψα δ' ἔπειθ' ἵκανον ὄθι Σκαιαὶ πύλαι ἦσαν. 145

gods.—122. γαλόω, a husband's sister, as δαήρ is a husband's brother.  
 —126. δίπλακα, *duplex*; supply *χλαῖναν*. The double cloak or shawl was wrapped twice round the person; the single ἀπλοῖς, only once.  
 πορφυρέην, Heyne explains as its 'glitter,' 'brilliancy,' not to its purple colour. ἐνέπασσεν, 'worked in,' literally sprinkled or scattered over the woof; cf. χ'. 401, ἐν δὲ θρόνα ποικίλ' ἔπασσε.

130. θέσκελα ἔργα, 'the glorious achievements.'—135. ἀσπίσι κεκλιμένοι=ἐπὶ, ἐν ἀσπίσι, as λ'. 371, στήλῃ κεκλιμένος.—140. προτέρου. Priam conceals the fact of her having been previously carried off by Theseus (H.) Most probably this story is later than Homer.—141. καλυψαμένη, 'having veiled herself,' the middle voice (Clarke). ἀργενῇσι, 'white' (ἀργός). ὀθόνησι, 'flowing linen robes.'—144. βοῶπις, see note α'. 551. Αἴθρη. Aethra was mother of Theseus, who

Οἱ δ' ἀμφὶ Πρίαμον καὶ Πάνθοον ἡδὲ Θυμοίτην,  
 Λάμπον τε Κλυτίον θ' Ἰκετάονά τ', ὄζον Ἄρηος,  
 Οὐκαλέγων τε καὶ Ἀντήνωρ, πεπνυμένω ἄμφω,  
 εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλῃσιν 150  
 γήραϊ δὴ πολέμοιο πεπαυμένοι, ἀλλ' ἀγορηταὶ  
 ἐσθλοί, τεττίγεσσιν ἑοικότες, οἷτε καθ' ὕλην  
 δεινδρέω ἐφεζόμενοι ὅπα λειριόεσσαν ἰεῖσιν·  
 τοῖοι ἄρα Τρώων ἡγήτορες ἦντ' ἐπὶ πύργῳ.  
 οἱ δ' ὥς οὖν εἶδονθ' Ἑλένην ἐπὶ πύργον ἰοῦσαν,  
 ἦκα πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον· 155  
 Οὐ νέμεσις, Τρώας καὶ ἑκκνήμιδας Ἀχαιοὺς  
 τοιγδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν.  
 αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.  
 ἀλλὰ καὶ ὥς, τοιή περ ἑοῦς, ἐν νηυσὶ νεέσθω,  
 μηδ' ἡμῖν τεκέεσσὶ τ' ὀπίσσω πῆμα λίποιτο. 160

From a turret Helen points out to Priam and the aged Trojan senators, the generals of the Greeks, as they appear in the plain beneath.

Ὡς ἄρ' ἔφαν· Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ·

carried off and concealed Helen at Aphidnae, whence she was rescued by the Dioscuri, who conveyed away Aethra with Helen to Troy. The story was told in full in the *Ἰλίου Πέρις* of Lesches.—145. Σκαιαί, Scæan, i. e. left gate, “a situ dicta” (H.).—146. οἱ δ' ἀμφὶ Πρίαμον. This is the first time this phrase occurs, so usual even in Attic authors. It means a person and those around him, ‘Priam and his followers.’ Πάνθοον, *Æn.* ii. 319: “*Pantheus Othryades arcis Phæbique sacerdos.*” Thymætēs, *Æn.* ii. 32: “*Molem mirantur equi, primusque Thymætēs duci intra muros hortatur, et arce locari.*”—149. δημογέροντες, ‘elders of the people’ (L. S.).—151. τεττίγεσσι. Even to us, in the heat of summer, the low chirping of the field cricket is agreeable; but the sound emitted by the tree cricket of Greece (by striking its wing against the breast) was more musical. Perhaps the associated idea of calm and peace was peculiarly pleasing to Greek poets. Even Plato calls these crickets *Μουσῶν προφήται*; see Voss. Virg. *Ecl.* v. 77. “People kept these cicadæ, as now in Spain, in rush cages, and fed them with leeks (*γῆτειον*).” Theocr. i. 52, L. S. 152. δεινδρέω, Heyne proposes *δένδρε' ἐφεζόμενοι*. λειριόεσσαν (*λείριον*, a lily), “a suavitate unius ea generis, quam lilii odor prebet, ad aliam omnem suavitatem traducta” (H.).—155. ἦκα, ‘lowly,’ ‘in low accents,’ *submissa voce*.—156. οὐ νέμεσις, ‘it is not reprehensible,’ or strange. Heyne remarks the skill with which this compliment to the beauty of Helen is put into the lips of these aged senators. Zeuxis is said to have cited these lines regarding his own painting of Helen; Val. Max. iii. 7, 3.—159. ἀλλὰ καὶ ὥς, ‘but even so,’ ‘even though she is so lovely.’ Remember that ὥς = ὅμως.

ἦδη γὰρ καὶ δεῦρό ποτ' ἤλυθε διος Ὀδυσσεύς, 205  
 σεῦ ἔνεκ' ἀγγελίης, σὺν Ἀρηϊφίλῳ Μενελάῳ·  
 τοὺς δ' ἐγὼ ἐξείνισσα, καὶ ἐν μεγάροισι φίλησα,  
 ἀμφοτέρων δὲ φνὴν ἐδάην καὶ μῆδεα πυκνά.  
 ἀλλ' ὅτε δὴ Τρώεσσιν ἐν ἀγρομένοισιν ἔμιχθεν,  
 στάντων μὲν Μενέλαος ὑπείρεχεν εὐρέας ὤμους, 210  
 ἄμφω δ' ἐζομένω, γεραρώτερος ἦεν Ὀδυσσεύς·  
 ἀλλ' ὅτε δὴ μύθους καὶ μῆδεα πᾶσιν ὕφαινον,  
 ἦτοι μὲν Μενέλαος ἐπιτροχάδην ἀγόρευεν,  
 παῦρα μὲν, ἀλλὰ μάλα λιγέως· ἐπεὶ οὐ πολὺμυθος,  
 οὐδ' ἀφαμαρτοεπής, ἧ καὶ γένει ὕστερος ἦεν. 215  
 ἀλλ' ὅτε δὴ πολὺμητις ἀναΐξειεν Ὀδυσσεύς,  
 στάσκεν, ὑπαὶ δὲ ἴδεσκε, κατὰ χθονὸς ὄμματα πήξας,  
 σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα,  
 ἀλλ' ἀστεμφὲς ἔχεσκεν, αἰδρεῖ φωτὶ ἰοικώς·  
 φαίης κε ζάκοτόν τέ τιν' ἔμμεναι, ἄφρονά τ' αὐτῶς· 220

δῆμῳ. κραναῆς, 'rocky though it be;' cf. "*Scopulos Ithacae, Laertia regna*," *Æn.* iii. 272.—206. Σεῦ ἔνεκ' ἀγγελίης, 'on a message regarding you.' The only nominative is ἀγγελίη, comp. ἀγγελίην ἐτάρων ἐρέων, *Od.* κ'. 245. There is none of the masculine ἀγγελίης, as supposed by some grammarians, see B. L.—207. ἐξείνισσα, 'hospitably sheltered.' ἐφίλησα, 'treated courteously.' The supposed treason of Antenor to the Trojans is supposed to have originated from this incident. Antenor survived the capture of Troy, and was allowed to depart unmolested, *Æn.* i. 242. Ulysses seems to have been three times within Troy: first on the embassy above mentioned, when Antimachus advised the slaughter of the ambassadors, λ'. 137. A second time, in the disguise of a beggar, when he was detected by Helen, *Od.* δ'. 242. Thirdly, with Diomedes, to remove the Palladium (*Tragics*).—208. ἐδάην, 'thus I became acquainted with.'—210. ὑπείρεχεν, The ancients considered the stature of Ulysses to have been very small. Donald. (*Varr.*) connects Ὀδύσσειος with ὀλιγός, 'the pigmy or dwarf.'—211. ἐζομένω, 'as both were seated,' an absolute nom. (nom. pendens). Bentley proposes ἐζομένων, see κ'. 124.—212. ὕφαινον, 'disclosed,' lit. wove. The Latins have the same metaphor, "retegens quæque scriptorum."—213. ἐπιτροχάδην, 'fluently,' 'rapidly;' τροχός, 'a wheel.' There is nothing of *suavity* in the words; it is used of the volubility of a cinder-wench in *Od.* σ'. 26.—214. λιγέως, 'clearly,' 'distinctly.' Cicero renders by *dulcem*, *Brut.* 13.—215. ἀφαμαρτοεπής, 'an erring speaker,' apt to wander from his subject, or apt to mistake the meaning of his words. It is used of the blustering Ajax, ν'. 824. εἰ καὶ, 'even though.'—217. Cf. *Ovid. Met.* xiii. 125: "*Laertius Heros adstitit atque oculos paulum tellure moratos, sustulit ad proceres*."—219. ἀστεμφὲς, 'unmoved,' *inmote sceptrō*, *Quintil.* xi. 3, 158.—

ἀλλ' ὅτε δὴ ῥ' ὅπα τε μεγάλην ἐκ στήθεος ἴει,  
καὶ ἔπα νιφάδεσσιν ἑοικότα χειμερίησιν,  
οὐκ ἂν ἔπειτ' Ὀδυσῆϊ γ' ἐρίσσειε βροτὸς ἄλλος·  
οὐ τότε γ' ὥδ' Ὀδυσῆος ἀγασσάμεθ' εἶδος ἰδόντες.

Τοτρίτον αὐτ', Αἴαντα ἰδὼν, ἐρέειν' ὁ γεραίος· 225  
τίς τ' ἄρ' ὅδ' ἄλλος Ἀχαιὸς ἀνὴρ ἡὺς τε μέγας τε,  
ἕξοχος Ἀργείων κεφαλὴν ἡδ' εὐρέας ὤμους;

Helen misses the presence of her brothers, the Dioscuri.

Τὸν δ' Ἑλένη τανύπεπλος ἀμείβετο, διὰ γυναικῶν·  
οὔτος δ' Αἴας ἐστὶ πελώριος, ἕρκος Ἀχαιῶν·  
Ἰδομενεὺς δ' ἐτέρωθεν ἐνὶ Κρήτεσσι, θεὸς ὥς, 230  
ἔστηκ'· ἀμφὶ δέ μιν Κρητῶν ἀγοὶ ἡγερέθονται.

πολλάκι μιν ξείνισσεν Ἀρηΐφιλος Μενέλαος  
οἴκῳ ἐν ἡμετέρῳ, ὅποτε Κρήτηθεν ἵκοιτο.

νῦν δ' ἄλλους μὲν πάντας ὁρῶ ἐλίκωπας Ἀχαιοὺς,  
οὓς κεν ἐὺ γνῶϊν, καὶ τοῦνομα μυθησαίμην· 235

δοιῶ δ' οὐ δύναμαι ἰδέειν κοσμήτορε λαῶν,  
Κάστορά θ' ἱππόδαμον καὶ πύξ ἀγαθὸν Πολυδεύκεα,  
αὐτοκασιγνήτῳ, τῷ μοι μία γείνατο μήτηρ.

ἦ οὐχ ἐσπέσθην Λακεδαίμονος ἐξ ἐρατεινῆς;

ἦ δεύρῳ μὲν ἔποντο νέεσσ' ἐνὶ ποντοπόροισιν, 240

νῦν αὐτ' οὐκ ἐθέλουσι μάχην καταδύμεναι ἀνδρῶν,  
αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ', ἃ μοί ἐστιν;

220. αὐτως, sic, exemplified by gesture. On the diff. between οὕτως and αὐτως, see B. L. *ἰάκοτον*, 'exasperated,' 'angry.' *ἄφρονι*, "quod immobilis stabat" (H.) 221. ἐκ στήθεος, from his deep chest, "de voce magna et valida" (H.)—222. νιφάδεσσι. Cf. "Eloquentiæ procellam effudit (Quinct.) Heyne quotes Ausonius: "*Dulichii ninguida dicta*." Plin. i. 20: "Si detur electionem, orationem similem nivibus hibernis id est, crebram, assiduam et largam, volo."—223. ἐρίσσειε, aor. opt. 'would for a moment have contended with.'—224. Οὐ τότε, i. e. we did not then admire his beauty, as much as his eloquence.

231. ἡγερέθονται from ἀγερέθομαι; see above, 108.—233. ὅποτε, ἵκοιτο, whenever he would come from Crete; cf. πολλάκι, line preceding.—235. τοῦνομα. An instance of the transition of the demonstrative into the article. Hermann proposes τ' οὔνομα.—238. αὐτοκασιγνήτῳ, 'uterine sister.' "De iis qui nati sunt eadem matre at non eodem patre" (H.) Castor and Pollux were slain in a combat with Idas and Lynceus, sons of Aphareus, at Aphidna. The sepulchre of the Dioscuri was at Therapnae.—240. δεύρῳ. This long form occurs only in this passage; in general Homer has δεύρο.

ὥς φάτο· τοὺς δ' ἤδη κατέχεν φυσίζοος αἶα,  
ἐν Λακεδαίμονι αὖθι, φίλῃ ἐνὶ πατρίδι γαίῃ.—

Priam, summoned by a herald, accompanied by Antenor, sets out for the army.

Κήρυκες δ' ἀνὰ ἄστνυ θεῶν φέρον ὄρκια πιστά, 245  
ἄρνε δύνω καὶ οἶνον εὐφρονα, καρπὸν ἀρούρης,  
ἄσκη ἐν αἰγείῳ· φέρε δὲ κρητῆρα φαεινὸν  
κῆρυξ Ἰδαῖος ἠδὲ χρύσεια κύπελλα·

ῶτρυνεν δὲ γέροντα παριστάμενος ἐπέεσσιν·

Ὅρσεο, Λαομεδοντιάδῃ! καλέουσιν ἄριστοι 250  
Τρώων θ' ἵπποδάμων καὶ Ἀχαιῶν χαλκοχιτώνων,  
ἐς πεδῖον καταβῆναι, ἵν' ὄρκια πιστὰ τάμητε·  
αὐτὰρ Ἀλέξανδρος καὶ Ἀρηΐφιλος Μενέλαος  
μακρῆς ἐγχείησι μαχέσονται ἀμφὶ γυναικί.

τῷ δέ κε νικήσαντι γυνὴ καὶ κτήμαθ' ἔποιτο· 255

οἱ δ' ἄλλοι, φιλόττητα καὶ ὄρκια πιστὰ ταμόντες,

ναίομεν Τροίην ἐριβώλακα· τοὶ δὲ νέονται

Ἄργος ἐς ἱππόβοτον καὶ Ἀχαιίδα καλλιγύναικα.

ὥς φάτο· ῥίγησεν δ' ὁ γέρων, ἐκέλευσε δ' ἑταίροις 260  
ἵππους ζευγνύμεναι· τοὶ δ' ὄτραλέως ἐπίθοντο.

ἂν δ' ἄρ' ἔβη Πρίαμος, κατὰ δ' ἡνία τείνεν ὀπίσσω·

πὰρ δέ οἱ Ἀντήνωρ περικαλλέα βήσατο δίφρον.

τῷ δὲ διὰ Σκαιῶν πεδίουδ' ἔχον ὠκέας ἵππους.

The sacrifice is performed, and the treaty solemnly ratified.

Ἀλλ' ὅτε δὴ ῥ' ἵκοντο μετὰ Τρώας καὶ Ἀχαιούς,  
ἐξ ἵππων ἀποβάντες ἐπὶ χθόνα πουλυβότειραν, 265

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο.

ῶρνυτο δ' αὐτίκ' ἔπειτα ἀναξ ἀνδρῶν Ἀγαμέμνων,

245. ὄρκια, here everything connected with the due solemnity of the oath (H.).—246. εὐφρονα. Kennedy compares Psalm civ. 15: "wine that maketh glad the heart of man." Lat. *letificum*.—247. ἄσκη, 'skin,' anciently used to carry wine in, as in Spain at present.—250. ὄρσεο, from ὄρω, ὄρσομαι.—257. νέονται = future.—259. ῥίγησεν, 'shuddered,' from ῥίγος, 'frost.' ἑταίροις, dative after ἐκέλευσε: others have the accus., "sed sequente quarto casu ἵππους præstat alterum" (H.).—261. τείνεν ὀπίσσω, in order to free them from the knob of the ἀντυξ, over which they were thrown.—262. Ἀντήνωρ, probably chosen from his previous knowledge of the Greek heroes, see 203.

ἂν δ' Ὀδυσσεὺς πολύμητις· ἀτὰρ κήρυκες ἀγαυοὶ  
 ὄρκια πιστὰ θεῶν σύναγον, κρητῆρι δὲ οἶνον  
 μίσγον, ἀτὰρ βασιλεῦσιν ὕδωρ ἐπὶ χεῖρας ἔχεναν· 270  
 Ἀτρείδης δὲ ἐρυσσάμενος χεῖρεσσι μάχαιραν,  
 ἧ οἱ παρ' ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,  
 ἄρνῶν ἐκ κεφαλῶν τάμνε τρίχας· αὐτὰρ ἔπειτα  
 κήρυκες Τρώων καὶ Ἀχαιῶν νεῖμαν ἀρίστοις.  
 τοῖσιν δ' Ἀτρείδης μεγάλ' εὐχετο, χεῖρας ἀνασχών· 275  
 Ζεῦ πάτερ, Ἴδηθεν μεδέων, κύδιστε, μέγιστε,  
 Ἥελιός θ', ὅς πάντ' ἐφορᾷς, καὶ πάντ' ἐπακούεις,  
 καὶ Ποταμοὶ καὶ Γαῖα, καὶ οἱ ὑπένερθε καμόντας  
 ἀνθρώπους τίνυσθον, ὅτις κ' ἐπίορκον ὁμόσση,  
 ὑμεῖς μάρτυροι ἔστε, φυλάσσετε δ' ὄρκια πιστά· 280  
 εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη,  
 αὐτὸς ἔπειθ' Ἑλένην ἐχέτω καὶ κτήματα πάντα,  
 ἡμεῖς δ' ἐν νῆεσσι νεώμεθα ποντοπόροισιν·  
 εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος,  
 Τρῶας ἔπειθ' Ἑλένην καὶ κτήματα πάντ' ἀποδοῦναι, 285  
 τιμὴν δ' Ἀργείοις ἀποτινέμεν, ἦντιν' ἔοικεν,  
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται.  
 εἰ δ' ἂν ἐμοὶ τιμὴν Πριάμος Πριάμοιό τε παῖδες  
 τίνειν οὐκ ἐθέλωσιν, Ἀλεξάνδροιο πεσόντος,

265. ἐξ ἵππων, i. e. from chariots, see β'. note 1.—268. ἂν=ἀνὰ, to be referred to ὥρνυτο, repeated, i. e. ἀνῶρνυτο.—270. μίσγον, i. e. the wine brought by both parties is mixed in one bowl, not wine mixed with water, the word for which is κεράννυμι. This mixing symbolically represented the union and consent of the contracting parties. This treaty, σπονδαί, is called ἄκρητοι, δ'. 159.—272. αἶδρο, 3rd sing. plup. ind. pass. syncop. from αἰώρτω. Heyne's reading is αἶδρο (from αἰείρω, tolle), 3rd sing. plup. indic. pass. for ἤπρο. The ξίφος was a large broadsword, the μάχαιρα a short knife or dirk (Mitford).—273. ἄρνῶν. The hair was cut off, "ut essent pro ἀπαρχῇ diis oblata" (H.), perhaps to be distributed to the chieftains as a memorial of the compact.—276. Ἴδηθεν μεδέων, 'ruling from Ida.' "Habitat Jupiter in monte et ex eo prospicit, ut Jehova ex monte Sinai" (H.).—278. οἱ ὑπένερθε, 'ye two who under the earth punish,' i. e. Pluto and Proserpina. καμόντες, 'the wearied, worn out, dead' (Buttm.) Surely the idea of 'having passed the toils of life,' is more poetical, comp. "Blessed are the dead who die in the Lord, for they rest from their labours."—279. τίνω from τίνω, hence there is no occasion to read τίνυσθαι. ἐπίορκον, 'a falsehood,' lit. violation of sacred bond of oaths. The Erinyes are mentioned as the avengers of falsehood in τ'. 259.—285. ἀποδοῦναι, infin. for imper., or rather inf.



αὐτὰρ ἐγὼ καὶ ἔπειτα μαχήσομαι εἵνεκα ποινῆς, 290  
αὐθι μένων, εἰως κε τέλος πολέμοιο κιχέω.

Ἦ, καὶ ἀπὸ στομάχους ἄρνων τάμε νηλεῖ χαλκῷ·  
καὶ τοὺς μὲν κατέθηκεν ἐπὶ χθονὸς ἀσπαίροντας,  
θυμοῦ δευομένους· ἀπὸ γὰρ μένος εἴλετο χαλκός.  
οἶνον δ' ἐκ κρητῆρος ἀφυσσάμενοι δεπάεσσιν 295  
ἔκχεον, ἦδ' εὐχοντο θεοῖς αἰειγενέτησιν·  
ὣδε δέ τις εἶπεσκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ κύδιστε, μέγιστε, καὶ ἀθάνατοι θεοὶ ἄλλοι!  
ὀππότεροι πρότεροι ὑπὲρ ὄρκια πημήνεια,  
ὣδὲ σφ' ἐγκέφαλος χαμάδις ῥέοι, ὥς ὃδε οἶνος, 300  
αὐτῶν καὶ τεκῶν, ἄλοχοι δ' ἄλλοισι δαμεῖεν.

Ὡς ἔφην· οὐδ' ἄρα πῶ σφιν ἐπεκράαινε Κρονίων.  
τοῖσι δὲ Δαρδανίδης Πρίαμος μετὰ μῦθον ἔειπεν·

Κέκλυτέ μεν, Τρῶες καὶ εὐκνήμιδες Ἀχαιοί·  
ἦτοι ἐγὼν εἰμι προτὶ Ἴλιον ἡνεμόεσσαν 305  
ἄψ, ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὄρᾶσθαι  
μαρνάμενον φίλον υἱὸν Ἀρηϊφίλῳ Μενελάῳ·  
Ζεὺς μὲν που τόγε οἶδε καὶ ἀθάνατοι θεοὶ ἄλλοι,  
ὀπποτέρῳ θανάτοιο τέλος πεπρωμένον ἐστίν.

Ἦ ῥα, καὶ ἐς δίφρον ἄρνας θέτο ἰσόθεος φῶς· 310  
ἂν δ' ἄρ' ἔβαιν' αὐτός, κατὰ δ' ἡνία τείνεν ὀπίσσω·  
πὰρ δέ οἱ Ἀντήνῳ πिरικαλλέα βήσατο δίφρον·  
τῷ μὲν ἄρ' ἄψορρόι προτὶ Ἴλιον ἀπονέοντο.

Ἐκτωρ δὲ Πριάμοιο πάϊς, καὶ δῖος Ὀδυσσεὺς  
χῶρον μὲν πρῶτον διεμέτρεον, αὐτὰρ ἔπειτα 315

governed by a verb of wishing, implied, see above.—290. εἵνεκα ποινῆς, simply 'satisfaction,' atonement for an injury.—292. στομάχους, 'the throats' (στόμα, 'opening,' 'orifice'). ἀπόταμε, 'severed'; others have ἐπέταμε, 'cut into'.—296. αἰειγενέτησιν, 'the ever working,' "qui semper genitores sunt" (H.), διὰ παντός ἐνεργοῦντες.—297. ὣδε, 'thus,' never an adverb of place in Homer. τις, each of those present at the sacrifice.—300. χαμάδις ῥέοι, cf. Liv. i. 25: "Populum Romanum sic ferito, ut ego hunc porcum hic hodie feriam." σφιν, 'so may their brains stream for them'.—303. Δαρδανίδης, i. e. descendant of Dardanus. The order was Dardanus, Erichonius, Tros, Ilus, Laomedon, Priam.—305. ἡνεμόεσσαν, 'exposed to the breeze,' being situated on a hill, see β'. 606.—309. θανάτοιο τέλος, 'the event of death,' not a mere periphrasis for 'death'.—315. διεμέτρεον, a place (lists) was marked out, within which the combatants alone were placed, and outside of the barrier they were not

κλήρους ἐν κυνέῃ χαλκῆρεϊ πάλλον ἐλόντες,  
 ὁππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος.  
 λαοὶ δ' ἠρήσαντο, θεοῖσι δὲ χεῖρας ἀνέσχον·  
 ὦδε δὲ τις εἶπεςκεν Ἀχαιῶν τε Τρώων τε·

Ζεῦ πάτερ, Ἴδθηθεν μεδέων, κύδιστε, μέγιστε! 320

ὁππότερος τάδε ἔργα μετ' ἀμφοτέροισιν ἔθηκεν,  
 τὸν δὸς ἀποφθίμενον δύναι δόμον Ἀἴδος εἴσω,  
 ἡμῖν δ' αὖ φιλότητα καὶ ὄρκια πιστὰ γενέσθαι.

Ὡς ἄρ' ἔφην· πάλλεν δὲ μέγας κορυθαίολος Ἐκτωρ,  
 ἄψ ὀρώων· Πάριος δὲ θοῶς ἐκ κλήρος ὄρουσεν. 325

οἱ μὲν ἔπειθ' ἵζοντο κατὰ στίχας, ἦχι ἐκάστῳ  
 ἵπποι ἀερσίποδες καὶ ποικίλα τεύχε' ἔκειτο.

αὐτὰρ ὃγ' ἀμφ' ὥμοισιν ἐδύσατο τεύχεα καλὰ  
 δῖος Ἀλέξανδρος, Ἑλένης πόσις ἠὲ κόμοιο.

κνημῖδας μὲν πρῶτα περὶ κνήμησιν ἔθηκεν 330

καλὰς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·

δεύτερον αὖ θώρηκα περὶ στήθεσιν ἔδυνεν  
 οἷο κασιγνήτοιο Λυκάονος· ἥρμοσε δ' αὐτῷ.

ἀμφὶ δ' ἄρ' ὥμοισιν βάλετο ξίφος ἀργυρόηλον,  
 χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε 335

κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὐτυχτον ἔθηκεν,  
 ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.

εἶλετο δ' ἄλκιμον ἔγχος, ὃ οἱ παλάμῃφιν ἀρήρει.  
 ὥς δ' αὐτως Μενέλαος Ἀρήϊος ἔντε' ἔδυνεν.

Οἱ δ' ἐπεὶ οὖν ἐκάτερθεν ὀμίλου θωρήχθησαν, 340

ἐς μέσσον Τρώων καὶ Ἀχαιῶν ἐστιχόωντο,

δεινὸν δερκόμενοι· θάμβος δ' ἔχεν εἰσορόωντας

Τρῳάς θ' ἵπποδάμους καὶ εὐκνήμιδας Ἀχαιοὺς.

allowed to pass; *Æn.* xii. 116: "*Campum . . . Dimensi Rutiliq̄ viri Teucriq̄ue parabant*" (H.)—316. κλήρους, 'lots,' 'tablets,' the line is important, as proving some kind of writing to have been known to Homer. κυνέη, 'helmet,' see note below; Herod. iii. 128: ἐρίζοντας δὲ Δαρεῖος κατελάμβανε κελύων πάλλεσθαι. *Æn.* v. 490: *Convenere viri, dejectamq̄ue area sortem, Accepit galea, et primus clamore secundo Hyrtacidae ante omnes exit locus Hippocoontos*.—325. ἄψ ὀρώων, to prevent any suspicion of partiality in the selection of the lot.—327. ἵπποι, scil. ἔστασαν, supplied by zeugma out of ἔκειτο, ἀερσίποδες, prop. lifting high the feet, and thence 'swift' (ἀείρω). τεύχεα. Paris now puts off the light armour he had before, see line 18.—331. ἐπισφυρίοις, 'clasps,' which fastened the greaves above the ankles (σφυρά),—333.

καὶ ῥ' ἐγγὺς στήτην διαμετρητῶ ἐνὶ χώρῳ,  
 σείοντ' ἐγχείας, ἀλλήλοισιν κοτέοντε. 345  
 πρόσθε δ' Ἀλέξανδρος προΐει δολιχόσκιον ἔγχος,  
 καὶ βάλεν Ἀτρεΐδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη,  
 οὐδ' ἐρρήξεν χαλκόν· ἀνεγνάμφθη δέ οἱ αἰχμὴ  
 ἀσπίδ' ἐνὶ κρατερῇ. ὁ δὲ δεύτερος ὠρνυτο χαλκῶ  
 Ἀτρεΐδης Μενέλαος, ἔπενξάμενος Διὶ πατρὶ 350  
 Ζεῦ ἄνα, δὸς τίσασθαι, ὃ με πρότερος κάκ' ἔοργεν,  
 δῖον Ἀλέξανδρον, καὶ ἐμῆς ὑπὸ χερσὶ δάμασσον  
 ὄφρα τις ἐρρήγησι καὶ ὀψιγόνων ἀνθρώπων,  
 ξεινοδόκον κακὰ ῥέξαι, ὃ κεν φιλότητα παράσχη.  
 Ἡ ῥά, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, 355  
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' ἔϊσθη.  
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,  
 καὶ διὰ θώρηκος πολυδαϊδάλου ἡρήρειστο·  
 ἀντικρὺ δὲ παραὶ λαπάρην διάμησε χιτῶνα  
 ἔγχος· ὁ δ' ἐκλίνθη, καὶ ἀλεύατο Κῆρα μέλαιναν. 360  
 Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον,  
 πλῆξεν ἀνασχόμενος κόρυθος φάλον· ἀμφὶ δ' ἄρ' αὐτῶ  
 τριχθὰ τε καὶ τετραχθὰ διατρυφὲν ἔκπεσε χειρός.  
 Ἀτρεΐδης δ' ὤμωξεν, ἰδὼν εἰς οὐρανὸν εὐρύν·

Paris is defeated in the combat, but is rescued by Venus, and conveyed unharmed to his chamber.

Ζεῦ πάτερ, οὐτις σείο θεῶν ὀλοώτερος ἄλλος! 365

ἤρμοσε, it fitted him exactly = ἡρμόσθη.—346. προΐει, 3rd sing. imp. contracted from προΐτω. The spears were, therefore, used as missiles here; elsewhere they are used to thrust, ὀρεγέσθαι. δολιχόσκιον, 'far traversing,' from κίω, *vado*.—347. βάλεν, βάλλειν = to smite from a distance with arrows, spears, &c. οὐτάζειν, to wound in close encounter. πάντοσ' ἔϊσθη, 'evenly rounded.'—348. χαλκόν, 'the shield.' Others read χαλκός, i. e. 'the bronze spear-head.'—349. ὠρνυτο χαλκῶ, 'rose up to deal the blow with his spear.' Virgil's "*altior insurgit*" (xi. 607), and *quantum exurgit ense* (viii. 95).—351. ἄνα, vocative of ἀναξ: the preposition ἀνά never suffers anastrophe.—355. ἀμπεπαλὼν = ἀνά-πεπαλὼν, from πάλλω, with redupl.—357. ὄβριμον, 'the furious spear' (βρί, βρίθι, βρίαρος, βρίμω).—The first syllable in διὰ is lengthened by arsis.—358. ἡρήρειστο, 'was driven through,' ἔρειδω.—359. ἀντικρὺ, e regione, 'right opposite,' and hence 'completely.' The ν is lengthened by ictus. The adjective ἀντικρυς is proparoxytone. λαπάρην, 'abdomen,' *ile, ilia*. 362. ἀνασχόμενος, simply 'rising,' scil. to give the heavier blow, see 349: ἀμφὶ δ' ἄρ' αὐτῇ, scil. κόρυθι.—363. τριχθὰ, &c. This verse is

ἦ τ' ἐφάμην τίσεσθαι Ἀλέξανδρον κακότητος·  
νῦν δέ μοι ἐν χείρεσσ' ἔαγη ξίφος· ἐκ δέ μοι ἔγχος  
ἤϊχθη παλάμηφιν ἐτώσιον, οὐδ' ἔβαλόν μιν.

Ἡ, καὶ ἐπαΐξας κόρυθος λάβεν ἵπποδασειης,  
ἔλκε δ' ἐπιστρέψας μετ' ἐϋκνήμιδας Ἀχαιοὺς· 370  
ἄγχε δέ μιν πολέκεστος ἱμᾶς ἀπαλὴν ὑπὸ δειρήν,  
ὅς οἱ ὑπ' ἀνθερεῶνος ὀχεύς τέτατο τρυφαλείης.  
καὶ νύ κεν εἵρουσέν τε, καὶ ἄσπετον ἦρατο κῦδος,  
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη,  
ἦ οἱ ῥῆξεν ἱμάντα βοὸς Ἰφι κταμένοιο· 375  
κεινὴ δὲ τρυφάλεια ἄμ' ἔσπετο χειρὶ παχείῃ.  
τὴν μὲν ἔπειθ' ἦρωσ μετ' ἐϋκνήμιδας Ἀχαιοὺς  
ρίψ' ἐπιδινήσας, κόμισαν δ' ἐρίηρες ἑταῖροι.  
αὐτὰρ ὁ ἄψ ἐπόρουσε, κατακτάμεναι μενεαίνων  
ἔγχει χαλκείῳ τὸν δ' ἐξήρπαξ' Ἀφροδίτη 380  
ῥεῖα μάλ', ὥστε θεός· ἐκάλυψε δ' ἄρ' ἥρι πολλῷ,  
καὶ δ' εἰς ἐν θαλάμῳ εὐώδεϊ, κηῶντι.

Venus invites Helen to see Paris, and with some difficulty appeases her anger against him.

αὐτὴ δ' αὖθ' Ἑλένην καλέουσ' ἵε· τὴν δ' ἐκίχανεν  
πύργῳ ἐφ' ὑψηλῷ· περὶ δὲ Τρωαὶ ἄλλος ἦσαν.  
χειρὶ δὲ νεκταρέου ἑανοῦ ἐτίναξε λαβοῦσα· 385

usually cited as an instance of onomatopoeia. διατρυνφέν, 2nd aor. pass. διαθρύπτω, diffusing.

365. ὀλοώτερος, 'more malevolent.'—367. ἔαγη, 2nd aor. pass. from ἄγνυμι (ἰάγην). There are six verbs which take the syllabic in place of the temporal augment, probably on account of *F*, ἄγνυμι, ἀλίσκομαι, ἀνδάνω, οὐρέω, ὠθέω, ὠνεόμαι.—368. ἤϊχθη, 'rushed;' intrans. (ἀίσσω). παλάμηφιν=παλάμησφιν, 'forth from his hand.'—372. ὀχεύς, 'the strap' (ἔχω). Τρυφαλείης, 'bore-coned,' the φάλος being hollow for the reception of the λόφος (crest). The φάλος is the cone or protuberance on the top of the helmet, with a hollow (αὐλός) for the reception of the λόφος, crest or plume. The φάλερα are the ornaments in front, or 'bars' upon the vizor, στεφάνη, see B. L. and λ'. 352. 3. τρυφαλεία is the generic name for helmet. κυνὴ, properly a helmet made of dog-skin (κύων), Lat. *galea*, then, helmet in general, see B. L.—375. Ἰφι, i. e. a slaughtered ox, not one which had died of disease, the hide of which was supposed to have no strength.—380. ἐγχεῖ. Menelaus took up this spear from the earth, or from the bystanders; his own was lost.—381. ἐκάλυψε, 'concealed;' comp. Virg. *Æn.* i. 411: "At Venus obscuro gradientis aëre sapsit et multo nebula circum dea fudit amictu."

γρηῖ δέ μιν εἰκυῖα παλαιγενεῖ προσέειπεν,  
 εἰροκόμῳ, ἧ οἱ Λακεδαίμονι ναιεταώσῃ  
 ἥσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν  
 τῇ μιν ἔισαμένη προσεφώνεε δι' Ἀφροδίτῃ·

Δεῦρ' ἴθ' Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κείνος δ' ἔνθα θάλαμῳ καὶ δινωτοῖσι λέχεσσι,  
 κάλλει τε στίλβων καὶ εἵμασιν οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόνγ' ἔλθειν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἧ ἐ χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι δρῖνεν. 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν;  
 ἧ πῇ με προτέρω πολίων εὐναιομενάων 400  
 ἄξις ἦ Φρυγίης, ἦ Μηονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κέθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἶκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέστης; 405  
 ἦσο παρ' αὐτὸν ἰοῦσα, θεῶν δ' ἀπόειπε κελεύθους·  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε, καὶ ἐ φύλασσε,  
 εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἧ ὄγε δούλην.

385. ἱανού, 'garment,' the *ā* being short. In the adjective *ἱανός*, 'flowing,' 'ductile,' the *ā* is long. The former word is from *ἵω*, *ἔννυμι*, the latter from *ἱάω*. For the rough breathing now attached to the latter see B. L. *ἐτίναξε*, pulled her, to attract her attention.—387. *εἰροκόμῳ*, 'wool dresser,' from *ἔριον*, *εἶριον*, wool (*εἶρω*, *junco*), referring to the closeness and compactness of the fleece.—388. *ἥσκειν*, used to work the wool: contr. imperf. for *ἥσκειν* (*ἀσκέω*). *μιν*=*αὐτήν τήν γραῦν*.—391. *δινωτοῖσι*, 'with turned or rounded legs,' thus *ν'*. 407: *ἀσπίδα δινωτήν*, 'a round shield.'—395. *δρῖνε*, 'fluttered,' excited. The goddess seems to have been invisible to all except Helen.—399. *δαιμονίη*, dialectic form of *δεσποίνη*, lady! queen! *ταῦτα*, adverbially, 'thus.' Helen seems to have supposed that as Paris was conquered, she would now be restored to Menelaus, and that Aphrodite to prevent this would carry her into the interior of Asia (H.).—400. *ἧ πῇ*=*num aliquo me abducere vis*.—406. *ἀπόειπε*, 'bid farewell to,' relinquish, the paths of the gods, i. e. their haunts, &c. Some explain, "de ratione vivendi inter deos."—408. *ὀΐζυε*, 'wail,' 'mourn,' prop. to cry, οἱ, οἱ, the coward could only offer

κῆσε δ' ἐγὼν οὐκ εἴμι (νεμεσσητὸν δέ κεν εἴη) 410  
 κείνου πορσυνέουσα λέχος· Τρῳαὶ δέ μ' ὑπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 μή μ' ἔρεθε, σχετλίη! μὴ χωσαμένη σε μεθείω,  
 τῶς δέ σ' ἀπεχθήρῳ, ὥς νῦν ἔκπαγλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄληαι.

ᾧ Ως ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·  
 βῆ δὲ κατασχομένη ἐανῶ ἀργῇτι φαεινῷ,  
 σιγῇ· πάσας δὲ Τρῳάς λάθεν· ἤρχε δὲ δαίμων. 420

Αἶ δ' δτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἵκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἥ δ' εἰς ὑπόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομμειδῆς Ἀφροδίτη,  
 ἀντὶ' Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425  
 ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιόχοιο,  
 ὅσσε πάλιν κλίνασα, πόσιν δ' ἠνίπαπε μύθῳ·

Ἥλυθες ἐκ πολέμου·—ὥς ὠφελες αὐτόθ' ὀλέσθαι,  
 ἀνδρὶ δαμείς κρᾶτερῳ, ὃς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὐχέ' Ἀρηϊφίλου Μενελάου 430  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχεϊ φέρτερος εἶναι  
 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηϊφίλον Μενέλαον,  
 ἐξαῦτις μαχέσασθαι ἐναντίον! ἀλλὰ σ' ἔγωγε  
 παύσασθαι κέλομαι, μὴδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολέμιζεν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 μή με, γύναι, χαλεποῖσιν ὀνειδέσι θυμὸν ἔνιπτε!

a melancholy lot to his partner.—409. ἡ ὅγε, or the same, make thee his slave. For the derisive repetition of ὅγε conf. Hor. Od. i. 9, 16. This line is suspected, for female servants are called *δμοάς* by Homer, not *δούλας*.—411. *πορσυνέουσα*, 'to deck or grace his couch,' said of the wife, see *α'*. 190.—412. *μωμήσονται*, scil. for remaining with so feeble and dastard a man. *ἔχω δ'*, 'yet even as it is I have woes innumerable.'—416. *μητίσομαι*, the *ι* in verbs in *-ιω* is long, *μηνίω*, *φθίω*, *τίω*, &c.—419. *κατασχομένη*, like *καλυψαμένη*, 'veiling herself,' lit. withdrawing herself beneath her veil.—428. *ἡλυθες ἐκ πολέμου*="tu ergo ex pugna excessisti!" (H.).—438. *ἐνιπτε*, only a dialectic form of

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·  
 κείνον δ' αὖτις ἐγώ· παρά γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε.  
 οὐ γὰρ πώποτε μ' ὥδε ἔρωσ φρένας ἀμφεκάλυψεν·  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροις νέεσσιν,  
 νήσω δ' ἐν Κρανάρῃ ἐμίγην φιλότῃ καὶ εὐνῇ· 445  
 ὥς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἡμερος αἰρεῖ.  
 Ἥ ῥα, καὶ ἄρχε λέχοσδε κιών· ἅμα δ' εἶπετ' ἄκοιτις·  
 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέεσσιν.

Menelaus, as being the victor, demands of the Trojans the fulfilment of the treaty.

Ἀτρείδης δ' ἄν' ὄμιλον ἐφοίτα, θηρὶ ἐοικώς,  
 εἴ που ἔσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότε Ἀρηϊφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
 ἴσον γὰρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455  
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἧδ' ἐπίκουροι·  
 νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' εἰοικεν,  
 ἦτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέλῃται. 460  
 Ὡς ἔφατ' Ἀτρείδης· ἐπὶ δ' ἦνεον ἄλλοι Ἀχαιοί.

ἐνέπω, not from ἵπτω (*laedo*), as Heyne supposed, see B. L.—439. σὺν Ἀθήνῃ, 'with Minerva's aid.'—441. τραπέομεν, for *ταρπόμεν*, 2nd aor. pass. subj. *τέρπω*, 'let us indulge.'—442. ἔρωσ. "Versus haud dubie corruptus. ἔρωσ Homerus non agnoscit sed ἔρος" (H.) *ἐμὲ φρένας*, double accusative.—445. Κρανάρῃ, an island near Gythium, the port of Sparta. Others suppose the island to have been Helena, close to Sunium in Attica, lying in the direct route to Troy from Sparta.—448. τρητοῖσι, perforated to receive the cords which supported the mattress. Others render, 'ornamented,' *τερεῖν* = *sculpere*.

449. θηρὶ ἐοικώς, like a wild beast tracking his prey.—453. ἐκεύθανον, 'they were not concealing him.' Heyne proposes, *ἐκευθον ἄν*.—454. ἴσον κηρὶ, 'equally with death.'—457. Agamemnon had expected to be fulfilled only in case of the death of Paris, *εἰ κ' Ἀλέξανδρον κτείνῃ*. The Achæans, if Menelaus should conquer, *ὀππότερος δὲ κε νικήσῃ*. The Trojans understood the treaty in Agamemnon's sense, cf. *ἡ' 69*, *ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτίλεσεν*.—459. ἀποτινέμεν, *inf. for imper.*, as usual.

# SYNOPSIS

OF

## BUTTMANN'S LEXILOGUS.



1. 'Αάατος, ἄατος, ἄτος.—The resolution of long *α* into *αα* can only take place when it arose from contraction, but the form *ἀάσασθαι* is not a lengthened form of *ἄσασθαι*, because there is no contraction, but mere formation. 'Αἶω is the ground form of *ἀάσασθαι*, confirmed by Pindar's *αὔατα* = *ἄφάτα*, and the verbal in *-τος* is *ἀατός*. From *ἄω*, to *satiate*, comes *ἄσαι*, *ἄμεναι*, pass. *ἄται*, adverb *ἄδην*. The verbal adjective from it is *ἄτός*, which cannot be resolved into two alphas. According to this (prefixing a neg.) *ἀάατος* means *invulnerable, inviolable, ἄατος*, *insatiable*, and from *ἄατος* by contraction came *ἄτος*.

2. 'Αἶσαι, ἄτη, ἄτίων, ἄσειφρων.—The general idea of *to harm or injure, harm or injury*, is the only one necessary and inseparably connected with these words: but from the frequent occurrence of the phrase *ἄσαι φρένας*, to injure the *understanding, mislead, stupefy*, the original idea was transferred to the mind or understanding, so that occasionally *ἄσαι* alone has the same sense as when joined with *φρένας*, i. e., besides the idea of *harm* or suffering, it has the occasional idea of its being through a person's fault, error, or imprudence. 'Αείσιφρων gives the same idea as *ἄσαι φρένας*; *ἄσειφρων* is the regular grammatical form, but the second *α* was changed into *ε* from the ear being accustomed to such forms as *ἀλφεσίβοιος*, *ταμείχροος*, &c. It is not quite clear whether the active *ἄσαι τινα* ever admits of the transition from the general meaning, *to hurt*, to the more limited one *to mislead, render foolish, stupefy*. The passive *ἄσασθηναι* occurs in both senses, but the middle takes wholly the latter, that which relates to the mind or understanding. For since *ἄσάμην* literally signifies, 'I have brought myself into harm,' the form has the idea of *one's own fault*, or, according to the philosophy of the time, the fault is attributed to the misguidance of some deity. The verb *ἄτιω* is confined to Ionic writers, and is always intransitive; *ἄτάω* used only by Attics, and always passive, and is = 'I suffer injury or harm,' Soph. Antig. 17.

3. 'Αγγελίη, ἀγγελίης.—A doubt has arisen whether these two forms coexisted; *ἀγγελίης*, the apparently masculine form, may be construed as the genitive of the feminine, in such passages as *ἦλυθεν ἀγγελίης*, 'he came with a message,' or 'on account of a message,' the word *ἀγγελίης* standing as an adverb, or attached to the verb. Buttmann favours the *most* ancient opinion, that is, that in the *older* Greek language *ἔλθειν ἀγγελίης* and *ἀγγέλιην* (gen. and acc. fem.) were both



in use. In the time of the Rhapsodes, where the construction was harsh, there might have arisen the idea of a substantive, ὁ ἀγγέλης, even in time of remote antiquity.

4. Ἀγέρωχος, used by Homer in a good sense, by late writers in a bad one (*wild, untamed, unmanageable*, or of men, *arrogant, haughty*). The only *individual* who has this epithet in Homer is Periclymenus; in other passages it is given to the Trojans, Mysians, and Rhodians, i. e. in general to Asiatics. Buttmann makes the leading idea to be *haughtiness*, which among the Asiatic nations evidently showed itself in external display. The best derivation is from γεράσχος, with *a* intensive.

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nected with which are ἡώς, ἁώς, αὐώς, *Aurora*, ἡρι, αὐριον, Εὐρος. From ἀήρ, the *fresh morning air*, came ἡρι, *early in the morning*, and from this ἡριος, *matutinus*, at *early morning*, which bears the same relation to ἡρι as ἥλιος to ἥλιος, ἡί to ἡ. [See note on γ'. 7, Virgil's rendering: "*Imbrem aeria fugere grues*," Geor. i. 375, is not a fresh proof of the Roman poet having misunderstood Homer; because in Virgil it is not a description of the annual passage of the cranes, but a single casual appearance of them, and because *aërius* is so common in Virgil, that he might have used it very well in the sense of *from the air*, in this passage.] The ancients gave ἀήρ, masculine, the sense of *air*, but when feminine the sense of *darkness*. Buttmann maintains that without any reference to the meaning, *the feminine is the Epic usage*, the masculine that of later writers. It has only the appearance of a masculine in Homer when, on account of the metre, the masc. adjunct stands for the feminine [i. e. βαθύς and πουλύς were originally adjectives of two terminations, Fish.] ἀήρ then is the lower air or atmosphere of earth, from αἶν, to *blow*, as αἰθήρ (the pure and clear upper region) comes from αἶθειν, to *burn*.

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OF VERBS COMMONLY SUPPOSED TO BE COMPOUNDED WITH PREPOSITIONS:—*α. ἀπειλέω, ἀπειλαί, and ἀπειλείν, are not threats, but vauntings, even of past exploits (θ'. 150). Whence the radical idea is to speak aloud. Hence Buttmann connects it with ἀπελλαί, ἀπελλάζειν, the Doric names for the assembly of the people, and haranguing the assembly. He looks for the root in ἡπύω, connected with ἔπος, ὄψ.*

*β. ἀπατάω, ἀπάτη, from ἀπτεσθαι, ἀφή, which expresses the Latin palpare.*

*γ. ἀναίνομαι, from the root αν—with the idea of no; αναίνω is, therefore, I say no, I deny, whence ἀναίνομαι will have the same meaning with reference to something of my own, i. e. I refuse.*

*δ. διακονέω traced to διώκω: which see.*

*ε. διώκω, a sister form of ιώκω.*

*ζ. ἐπείγω, a simple verb connected with πείζω, πείξις: for the ε compare θέλω, ἐθέλω.*

*η. ἐναιρῶ, of itself means to destroy or kill; from it is derived ἔναρα, spoils. From the word ἐνεροί, the infernal regions, ἐναιρῶ probably means, to send to the infernal regions, i. e. to kill.*

*θ. καθάρω.—The root of καθάρω is in the first syllable, and καθαίρω is derived from it, as ποικίλω from ποικίλος, μαλάσσω from μαλακός, &c. Supposing καθ to be the root, we have connected with it, κεδνός, and Lat. castus.*

[DIGRESSION ON SEPARABLY AND INSEPARABLY COMPOUNDED VERBS:

—The inseparable mode of composition is where the whole word, when compounded, takes a *proper derivative form*, so that the second part does not admit of separation as an independent word. Inseparably compounded verbs take the augment *before* the preposition, &c.

The *separable* consists in the mere joining together of *two unchanged* words, indeed, strictly speaking, of a verb and a preposition preceding it. These forms receive the augment *between* the preposition and the verb.

Hence, when we meet with apparently compounded verbs in Homer, whose mode of being compounded would be the separable mode, while yet they have the augment or Attic reduplication preceding, these verbs are not really compounds, ex. gr.]

*ι. ἐνέπω, a sister lengthened form of εἰπεῖν, but always with the more precise meaning of to relate, declare, name. From ἐνέπω comes the aor. ἤνισπον, ἐνισπεῖν. From this verb Homer has separated by construction and meaning the verb ἐνίπτω, of which there is a sister form ἐνίσσω, and a twofold aorist ἠνίπαπεν and ἐνένιπεν. These latter forms have always the meaning of to reprove, reproach. Again, the prior forms ἐνέπειν, ἔνισπεν, ἐνίψω, always have the accus. of the thing only, and never mean to address or speak to; while ἐνίπτο and all the forms belonging to it govern the accusative of the person only, to speak haughtily to, to reproach any one. Runhken derived ἐνίπτω from ἵπτω with prep. ἐν, but then Buttmann doubts whether a verb compounded in the separable mode, as ἐνίπτω must be, can be so old as to take the augment, and still more the reduplication, joined to the preposition. The word ἐνίπτω must belong to some family of words, and, in earlier times, some other form must have existed, similar to and traceable to it; thus, as ἐρύκω and ἐρύω belong to ρύω, as ἐθέλω belongs*

to θέλω, as ἐρείπω is akin to ρίπτω, ρίπη: so in ἐνίπτω, ἐνιπή, the root lies in the syllable νίπ, and is connected with νεικίω.

κ. ἡνεγκον, merely a reduplication from ἔγκω, like ἀλαλκον and ἡγαγον; for ἀλαλκον, with its substantives ἀλεκτήρ, αλκή, belong to ἀλέξω, which by its aorist, ἀλεξάσθαι, supposes a theme ἀλέκω.

21. Ἀντιᾶν.—This verb is thus inflected:—ἀντιῶ (for ἀντιάω), ἀντιᾶν: fut. ἀντιάσω: aor. ἀντιάσαι, where the α is short, contrary to the analogy of verbs in -ωω, -αω. But since from adjectives in -ιος, no verbs in -ιαω are usually formed, we see at once that the forms ἀντιάσαι, &c., come from a present ἀντιάζω. The radical meaning is to *come* or *go towards*. When it relates to persons, it expresses, with the *dative*, a casual *coming towards*, a *chance meeting*, Il. ζ'. 127, φ'. 151, 431. With the *genitive* it denotes an *intentional* coming towards or meeting, sometimes in the sense of a hostile meeting or attack, Il. η'. 231. From its first radical meaning it acquired the idea of going towards to *take a part in*, Il. μ'. 356, 368. This verb has an accusative only in α. 31, λέχος ἀντιώσαν: it is here in the sense of πορσύνειν, and is an old Euphemism for sexual intercourse.

22. Ἀπαυρᾶν, ἀπούρας, ἐπαυρεῖν.—Of the verb ἀπαυράω there occur in Homer but three forms, ἀπηύρων, 1st pers. sing. and 3rd plur. ἀπηύρας, ἀπηύρα. These, according to form, are imperfect, but are used in the general narrative as aorists. The form ἀπηύρας was supposed by the grammarians to be a syncopated aor. for ἀπούρισας, from ἀφορίζω, but the verb has no idea of *limits* or *boundaries*, except in one passage, where that is implied from the context alone. The root in the simple verb is αὔρω or αὔράω. The most common meaning of the middle form is to *derive advantage* or *nourishment from*, but this arises from its general notion to *draw from*, *have from*, *derive from*. Those cases in which in Homer it has a bad meaning are to be explained from the thought itself, not from any ironical use of it. ἀπαυρεῖν, the active form, belongs to the Epic parts alone; in many passages = to *enjoy*, which is traced to its ground meaning, to *take to itself*, *draw from*. As regards the government, when the relation of the verb to the object was *immediate*, i. e. supposed to be an *immediate* taking, the *accusative* case followed; if the *consequences* of anything were enjoyed, it took the *genitive*; or, when the construction was complete, ἀπὸ with the *genitive*. Both ἀπαυρᾶν and ἐπαυρεῖν are connected with εὔρεῖν, which is related to αὔρᾶν and αὔρεῖν, as εὔχομαι to αὔχέω. The Latin *haurire* has been compared with ἐπαυρεῖν, but then the verb ἀρύειν should not be omitted. Buttmann supposes that ἀρύω was also ἀρφω, wherefore, in αὔρω and ἀρφω we have the same change in the position of the *F* or *v* as in θεουδής and προουσελῖν.

23. Ἀπίη γαῖα.—This new word, as an appellation, derived from ἀπέιμι, and meaning *distant*, has the α short. When used as a proper name, the α is long. The word *Apis*, *Apia*, contains the name of a most ancient people who inhabited the European coasts of the Mediterranean. Compare *Cecr-ops*, *Pel-ops*, *Mer-ops*, *Ops*, *Opes*, *Opici*, *Osci*, *Ausoni*, which are but varieties of the same name. The termination *Asgi* contains the old name of the family (*Ops*, *Aps*, *Asgi*, *Aones*, like *Opici*, *Osci*, *Ausones*), *Pelargi* (*Pelasgi*), where we have the old Peloponnesian name.

for *Argos*, and connected with these we have the Lydian *Ascanii* and the name *Asia* itself.

24. *Ἀποέρσαι*.—Buttmann supposes a form *ἐρδω*, 1st, *I water*, whence *ἐρση*, *dew*. 2nd. *I wash*, whence *ἀρδμός*, a *washing* or *watering place*, its compound, *ἀποέρδω*, is, *I wash away* (*ἐρδω* is related to *ρίω*, and has the same relation to *ἐρρω* as *ἀμέρδω* has to *ἀμείρω*). *ἀποξύνω*, the form *ἀποξύναι* in *Od. i. 326*, is erroneous, for its primitive meaning is to *sharpen* to a point, whereas in that passage the meaning required is to *make smooth, to plane*, which is proved by the succeeding line, οἱ δ' ὁμαλὸν ποίησαν. We should, therefore, read *ἀπόζυσαι*, from *ἀποζύω*, to *smooth*.

25. *Ἀπριάτην*, *Il. α'. 59*. Among those cases which served for adverbs, as we have seen, are *ἀκὴν*, the accus. fem. as *μακράν*, *ἀντιβίην*, *συναίκτην*: to these belong *ἀκὴν* and *ἀπριάτην*. These adverbs, from verbals in *την*, as well as neuters in *τον* and *τα*, took a softer pronunciation, and thus *δον*, *δην*, and *δα* became proper adverbial forms.

26. *Ἄρκιος*, from the idea of *ἀρκεῖν*, to *help, defend*, and thence *ἄρκιος*, *able and willing to help*, would come very naturally the more general idea, *that on which or on whom we could rely*. In *Il. κ'. 803*, *μισθὸς ἄρκιος* is, *pay or reward on which one can rely*. In later writers the meaning of *ἄρκιος* is *able or sufficient*. The Latin *arcere* cannot be the foundation and primary meaning of the word *ἀρκεῖν*.

27. *Ἀρχομαι, ἐπάρχομαι, κατάρχομαι, ἀπάρχομαι*.—The old commentators always render *ἐπάρξασθαι* *δεπάεσιν* (*Il. α'. 471*) by the *pouring out of a libation*. Voss renders it, *beginning again with the cups*, and Schneider takes it to mean, *going from left to right*. Now, the expression *ἀρχεσθαι, κατάρχεσθαι*, is a word used in religious ceremonies, and has the idea of *beginning the religious rite, or the consecration of the victim*, but it stands likewise in its proper sense for *to take away* from a whole or a store, or to take the *first fruits*, or something for consecration. *Ἀπάρχεσθαι* is, therefore, exactly identical with *ἀρχεσθαι*, but in Homer it occurs only of the consecrating the *hair* of the victim, *Il. τ'. 254*. In *ἐπάρξασθαι*, the simple *ἀρξασθαι* expresses the taking away a part of anything to consecrate or dedicate it, and *ἐπὶ* marks the relation of it to the individuals to whom it is given, or amongst whom it is *divided*. The cup-bearer went to each individual, *gave a part to each individual*, only that the idea of *ἐπάρξασθαι* is fuller and richer.

28. *Ἄτῳς, αὐτῳς*.—The Schol. on *α'. 133* makes *αὐτῳς* = *μάτην*, *in vain*; *αὐτῳς* = *οὐτῳς* = *so, thus*. They derive *αὐτῳς* from a priv. and *έτος*, *true, real*, which would thus be *ἀέτος*, adverbially *ἀίτῳς*, whence *αὐτῳς*, as from *ναῖς*, *γρᾶς*, come *ναῦς*, *γρᾶς*.

a. Buttmann, following Damm and Heyne, supposes *αὐτῳς* to be a sister form of *οὐτῳς*, though nowhere strictly synonymous with *οὐτῳς*. As there is no metrical reason why Epic writers should so frequently use *αὐτῳς*, we must suppose usage had adopted this form when some particular stress was to be laid on, *thus*, as when it forms a strong *antithesis*, as *καὶ αὐτῳς, even thus, even as things are*, *Il. α'. 520, ε'. 255, ι'. 595, σ'. 198*. *αὐτῳς* forms this antithesis when it places that *which is original, unchanged*, in opposition to what is common, *ψ'. 268, ω'. 418*, and

also when what is common is opposed to the uncommon or supernatural, Od. ε'. 151, Il. κ'. 50. With this is mixed up the idea of *neglect*, Il. σ'. 338, Od. ν'. 281, 336, and hence is attached to words which contain a *reproach*, a *contempt*, a *looking down upon*, Il. ζ'. 55, φ'. 106, Od. ρ'. 309, and with words which convey the notion of *useless*, Il. ν'. 104, ψ'. 74. And hence αὐτως *by itself alone* might stand for *in vain*, *useless*, as Il. π'. 117, α'. 188, ο'. 128, β'. 342.

β. Beside the force of antithesis, it contains the idea of *agreement* = *just so, exactly so, in the same way as*. Of this meaning there is but one instance in Homer, Il. δ'. 17, where it means *in the same way*, to you as to me. In *this* meaning *perhaps* the proper way of writing was αὐτῶς, but Buttmann considers the latter form to be merely an Æolism. The expression ὥς δ' αὐτῶς is merely a separation of ὡσαύτως, in the *same way*; but to join ὥς with αὐτῶς would be as inconceivable as to join δ' with οὗτος: hence he thinks the true form to be ὥς αὐτῶς, and the accentuation and aspiration in ὥς δ' αὐτῶς to have arisen from getting by mistake into the form αὐτῶς.

29. ἀφενος.—The grammarians connect with the notion of a *year's produce* or *income*, and so Passow, comparing with it the *actiōna* of Tacitus. But in Homer there is no trace of anything connected with "the year;" it simply means *abundant*. Hence Buttmann considers the oldest form to be ἀφθονος, originally confined to the possession of property, and afterwards meaning everything *numerous*; from this by contraction came ἀφνύς, a lengthened form of which is ἀφνειός, ἀφανος.

30. ἄωτος, ἄωτείν.—ἄωτος is the Latin *floccus*. As this is derived from *flo*, so that comes from ἀημι, and both mean the *light and airy locks* of the sheep or of the flax plant. In Il. ι'. 661, λίνιοι ἄωτος is not, as usually interpreted, "the finest of linen," for λίνιον is not properly *linen*, but the plant of which linen was made, the *flax* or *flax plant*. As a *lock* of that which comes from the sheep is *wool*, so a lock of that which comes from the flax plant is nothing more than *flax*; and as the wool is often put for the *cloth* made of it, so λίνιοι ἄωτος, *floccus lini* means nothing more than simply *linen*. ἄωτείν, a lengthened form of ἄειν, to increase its force, expresses only the idea of *to snore*, and then *to sleep a deep snoring sleep*, in which sense the accusative ὕπνον was added to it, merely to have a substantive for παννύχιος or γλυκύς, the epithet used for defining what sort of sleep it was.

31. βλῆττω, as from μείρω comes μόρος, μορός, μορός, and then, by the usual euphonic change, βροτός,—so from μέλι comes μελίσσω, and then, by a similar change, βλίσσω, βλῆττω, "to take honey from the hive." Or we may suppose the form ΜΕΛ, in μέλγειν, to milk, *mulgere*, the stock or root being μέλω, with the idea of *to stroke down*, *handle*, *palpare*, *mulcere*, with which are connected the German and English adjectives *mild*, and μελίχος, with the verb μελίσσειν. The physical idea of the word passed into the form μέλω, *melken*, *to milk*, the name given to the liquor obtained by milking, i. e. by stroking down and pressing the teat of the cow; whilst on the other side arose from the unchanged root the substantive μέλι. The two words are the same: but they fixed themselves, the one to express the idea of honey, the other that of milk.



**32. Βούλομαι, θέλω.**—*θέλω* is of far more frequent occurrence, and is the more general expression for wishing, but it always denotes that kind of wish which has in it the idea of *purpose* or *design*, therefore a desire of something, *the execution of which is, or seems to be, in one's own power*. *βούλομαι* always denotes mere *wish* and *inclination*, as to submit to that which does not depend upon one's self: *ω'*. 226, *Od.* *ο'*. 21, *Il.* *ο'*. 51. It is remarkable, however, that *βούλομαι* is used of the gods only in the active sense of *θέλω*, and with the idea of respect like our "to will:" *Il.* *η'*. 21, *μ'*. 174, *ω'*. 39, *Od.* *δ'*. 275. *Βούλομαι*, but never *θέλω*, stands singly in Homer for *to prefer, malle*. It is peculiar to *θέλω* to be used without any word joined with it, for *δύνασθαι*, particularly in the negative form, *οὐκ θέλει*, *Il.* *φ'*. 366. For *βούλομαι*, the shorter form *βόλομαι* is found in Wolf's Homer.

**33. Βρόξαι, βροχήναι, βέβρυχα.**—Several verbal forms come near that of the verb *βρίχειν*, yet these cannot possibly be used for each other, each form being fixed by usage. Thus we have the root *βρεχ*, whence *βραχῆναι*, and, beside it, another root *βραχ* found in the Homeric aorist *βραχεῖν*, to break, crash, a word formed by onomatopœia. Besides, we must have a form *βροχ*, for we find the 1st Aor. *ἀναβρόξειεν*, and a change of vowel never occurs in that tense. The theme must then be *βρόχω*, "to swallow;" with it is connected *βρόχθος*, and *βροχός*, a *noose* or *slip knot*. Again, there exists the form *βρυχ*. The poetic perfect *βέβρυχα* may, according to its form, belong to *βρόχω*, but is strongly attracted to *βρυχάομαι*, to *roar* as a lion, or *bellow* as a bull. As to the difficult form in *Il.* *ρ'*. 54, *ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ*, we have nothing on historical grounds perfectly satisfactory; and we must take our choice between *ἀναβέβροχεν* from the verb *ἀναβρέχω*, and *ἀναβέβρυχεν*, also from *ἀναβρέχω*, though formed anomalously, or *ἀναβέβρυχεν*, without a derivation from any verb, but supposed to be a word formed at once in the perfect from the sound of the thing signified, it *bursts* or *issues forth*.

**34. Δαίφρων** admits a twofold derivative, one from *δαίς*, *the fight*; hence it would mean *warlike*, *Il.* *κ'*. 402, *ε'*. 181, *λ'*. 427; the other from *δαῖναι*, *to learn, experience*, hence it would mean *prudent, full of knowledge*; as in *Od.* *ο'*. 356, where it is an epithet of the wife of Laertes. This twofold meaning of *δαίφρων* is accompanied by the striking fact, that all the passages where *δαίφρων* refers to the understanding occur in the *Odyssey* and last book of the *Iliad*, both of which are attributed to a different author from that of the *Iliad*; whereas in the *Odyssey* there is no inducement to render it in any other sense than that of *prudent, experienced*. This one identity of meaning in the *Iliad*, and another in the *Odyssey*, is such as we would always wish to find in poems handed down by the mouth of Rhapsodists.

**35. Δέεται, δοάσσοτο.**—The derivation usually given for *δοάσσοτο* is from *δοιή*, *a doubt*; a simple verb *δοάζω* was supposed, of which the Homeric verb might be an abbreviation; if so, *δοάσσοτο* must mean, *he doubted within himself*; but in all the passages where doubt is implied, the doubt lies in the *former* part of the description; besides, *δοιάζω* never was in use, and *ἐνδοιάζω* is no legitimate compound, but a verb formed from the expression *ἐν δοιῷ*. We must derive from

δαῶ the verb δέδαι. Δαῖναι begins like εἰδέναι, from the idea of *to see, discern, know*; it is very probable there was an old verb δάαται, *videtur*, from which, according to analogy (as, μνάα, μνέα, ρέα for ράα, θείαμαι from θάω), came δέαται, 1st aor. δέασατο, and as the verb came into use, the radical vowel was lost by a change of ε in ο.

EPIC AORISTS.—These forms take the σ of the 1st aorist with the termination of the second: ἔξον, Epic aorist from ἔκω.

ἔβησετο, imperfect βήσεο, { Epic aorists from βαίνω and δύνω (or  
ἔδυσσατο, imperat. δύσεο, { δύομαι), and synonymous with the act.  
aor. ἔβην, ἔδον.

λίξο, ὄρσο, αἰέσο, ἄξετε, οἴσε, Epic aor. imperat. οἰσίμεν, οἰσεμεναι  
Epic aor. infin.

36. Δεῖλη, δέελος, in early Greek, not the evening, but the *afternoon*, i. e. the early part of it; in later Greek it denotes the later part which we call *evening*; while among the old Attics it denoted the whole of the afternoon. In Hom. Od. ρ'. 606, we find δέελον ἡμαρ, used in the sense of δέιλη, the afternoon. Il. φ'. 232, δέελος ὄψε, is not the Attic δέιλη ὄψια, but, by the force of δύνω, the actual sunset or evening. εὐδέιλος occurs in the Odyssey as an epithet of Ithaca (or of islands in general). The Schol. derive it either from δείλος, in the sense of *western*, lying towards the west, or from δῆλος = δέλος, as referring to the natural boundary of islands; or thirdly, from εὖ and εἰλη with δ inserted. No meaning suits all the passages in which the word occurs so well as 'sunny,' *apricus*. In the compound εὐδέιλος, the δ is not inserted, and δείλος = *the heat of the sun*, for δέιλη is the afternoon, the period when the sun's heat, beginning about midday, is most powerful, and δείλη, δέιλη, bears the same relation to εἰλη as διώκω does to ἰώκω, δαῖμων, δαίμων, to αἰμων, as δᾶ (or γᾶ γαῖα) to αἶα.

MEALS OF THE ANCIENTS IN HEROIC TIMES.—ἄριστον is always used of the early meal or breakfast, but δεῖπνον and δόρπον are used of the morning or evening meal, but never of a third.

37. Διάκτορος, διάκονος.—The only derivation given by the ancients, founded on correct principles, is from διάγω, whence the adjective διάκτωρ, and from its genitive, as a new nominative, διάκτορος. Some supposed Mercury to be so called, ἀπὸ τοῦ διάγειν τὰς ἀγγελίας: others ἀπὸ τοῦ διάγειν τὰς ψυχάς. So constant an epithet must have reference to the principal office of the god, as the herald of the deities. Hence Buttmann considers διάκτορος to be of the same family as διάκονος, a participle of the same verb, of which διάκτωρ is the verbal substantive: consequently διάκτωρ does not come from διάγω, but from διέκω or διακω; but this latter verb is identical with διώκω in its neuter sense of *to run*. διάκονος, therefore, properly means *the runner*, retaining the free and honourable idea implied in the original word.

38. Ἐάνος, ἰάνος.—The different forms of ἰάνος occur frequently in the Iliad, never in the Odyssey. Five times ἰάνος is an adjective, and the α in this case is *long*; five times as a substantive, and the α is short; ἰάνος, the substantive (a garment), is derived from ἔννυμι; ἑάνος, the adjective, from ἑάω, is, 'flexible,' 'soft,' an epithet applied to garments and attire. As to the *aspirate* given to ἰάνος, the adjective, it is a necessary consequence that ἑάνος, an epithet of garments, should, at a

γρηῖ δέ μιν εἰκνῖα παλαιγενεὶ προσέειπεν,  
 εἰροκόμῳ, ἥ οἱ Λακεδαιμόνι ναιεταώσῃ  
 ἥσκειν εἶρια καλά, μάλιστα δέ μιν φιλέεσκεν  
 τῇ μιν ἔισαμένη προσεφώνεε δι' Ἀφροδίτῃ·

Δεῦρ' ἴθ'· Ἀλέξανδρός σε καλεῖ οἰκόνδε νέεσθαι. 390  
 κείνος δ' ἔνθα θάλαμῳ καὶ δινωτοῖσι λέχεσσι,  
 κάλλεϊ τε στίλβων καὶ εἵμασιν· οὐδέ κε φαίης  
 ἀνδρὶ μαχησάμενον τόνγ' ἔλθειν, ἀλλὰ χορόνδε  
 ἔρχεσθ', ἥε χοροῖο νέον λήγοντα καθίζειν.

Ὡς φάτο· τῇ δ' ἄρα θυμὸν ἐνὶ στήθεσσι ὄρινεν· 395  
 καὶ ῥ' ὥς οὖν ἐνόησε θεᾶς περικαλλέα δειρὴν,  
 στήθεά θ' ἱμερόεντα καὶ ὄμματα μαρμαίροντα,  
 θάμβησέν τ' ἄρ' ἔπειτα, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν·

Δαιμονίη, τί με ταῦτα λιλαίει ἡπεροπεύειν;  
 ἥ πῃ με προτέρω πολίων εὐναιομενάων 400  
 ἄξις ἦ Φρυγίης, ἦ Μηρονίης ἐρατεινῆς,  
 εἴ τίς τοι καὶ κείθι φίλος μερόπων ἀνθρώπων;  
 οὐνεκα δὴ νῦν δῖον Ἀλέξανδρον Μενέλαος  
 νικήσας ἐθέλει στυγερὴν ἐμὲ οἴκαδ' ἄγεσθαι,  
 τοῦνεκα δὴ νῦν δεῦρο δολοφρονέουσα παρέσθης; 405  
 ἥ σο παρ' αὐτὸν ἰούσα, θεῶν δ' ἀπόειπε κελεύθους·  
 μῆδ' ἔτι σοῖσι πόδεσσιν ὑποστρέψειας Ὀλυμπον,  
 ἀλλ' αἰεὶ περὶ κείνον ὀΐζυε, καὶ ἐφύλασσε,  
 εἰσόκε σ' ἡ ἄλοχον ποιήσεται, ἥ ὄγε δούλην.

385. ἱανού, 'garment,' the *ᾱ* being short. In the adjective *ἱάνος*, 'flowing,' 'ductile,' the *ᾱ* is long. The former word is from *ἱω*, *ἔννυμι*, the latter from *ἱάω*. For the rough breathing now attached to the latter see B. L. *ἐτίναξε*, pulled her, to attract her attention.—387. *εἰροκόμῳ*, 'wool dresser,' from *ἔριον*, *εἶριον*, wool (*εἶρω*, *junco*), referring to the closeness and compactness of the fleece.—388. *ἥσκειν*, used to work the wool: contr. imperf. for *ἥσκειν* (*ἄσκειω*). *μιν*=*αὐτήν τήν γραῦν*.—391. *δινωτοῖσι*, 'with turned or rounded legs,' thus *ν'*. 407: *ἀσπίδα δινωτήν*, 'a round shield.'—395. *ὄρινε*, 'fluttered,' excited. The goddess seems to have been invisible to all except Helen.—399. *δαιμονίη*, dialectic form of *δεσποίνη*, lady! queen! *ταῦτα*, adverbially, 'thus.' Helen seems to have supposed that as Paris was conquered, she would now be restored to Menelaus, and that Aphrodite to prevent this would carry her into the interior of Asia (H.).—400. *ἥ πῃ*=*num aliquo me abducere vis*.—406. *ἀπόειπε*, 'bid farewell to,' relinquish, the paths of the gods, i. e. their haunts, &c. Some explain, "de ratione vivendi inter deos."—408. *ὀΐζυε*, 'wail,' 'mourn,' prop. to cry, οἶ, οἶ, the coward could only offer

καῖσε δ' ἐγὼν οὐκ εἶμι (νεμεσσητὸν δέ κεν εἶη) 410  
 κείνον πορσυνέουσα λέχος· Τρωαὶ δέ μ' ὑπίσσω  
 πᾶσαι μωμήσονται· ἔχω δ' ἄχ' ἄκριτα θυμῷ.

Τὴν δὲ χολωσαμένη προσεφώνεε δι' Ἀφροδίτη·  
 μή μ' ἔρεθε, σχετλίη! μὴ χωσαμένη σε μεθείω,  
 τῶς δέ σ' ἀπεχθήρω, ὥς νῦν ἔκπαγλ' ἐφίλησα, 415  
 μέσσω δ' ἀμφοτέρων μητίσομαι ἔχθεα λυγρά,  
 Τρώων καὶ Δαναῶν, σὺ δέ κεν κακὸν οἶτον ὄλῃαι.

Ὡς ἔφατ'· ἔδδεισεν δ' Ἑλένη, Διὸς ἐκγεγαυῖα·  
 βῇ δὲ κατασχομένη ἑανῶ ἀργῇ φαιινῶ,  
 σιγῇ· πάσας δὲ Τρωάς λάθην· ἦρχε δὲ δαίμων. 420

Αἱ δ' ὄτ' Ἀλεξάνδροιο δόμον περικαλλέ' ἴκοντο,  
 ἀμφίπολοι μὲν ἔπειτα θοῶς ἐπὶ ἔργα τράποντο,  
 ἥ δ' εἰς ὑφόροφον θάλαμον κίε διὰ γυναικῶν.  
 τῇ δ' ἄρα δίφρον ἐλοῦσα φιλομειδῆς Ἀφροδίτη,  
 ἀντὶ Ἀλεξάνδροιο θεὰ κατέθηκε φέρουσα· 425

ἔνθα κάθιζ' Ἑλένη, κούρη Διὸς αἰγιοχόιο,  
 ὅσσε πάλιν κλίναςα, πόσιν δ' ἠνίπαπε μύθῳ·  
 "Ἦλυθες ἐκ πολέμου—ὥς ὤφελες αὐτόθ' ὀλέσθαι,

ἀνδρὶ δαμείς κρᾶτερῳ, δς ἐμὸς πρότερος πόσις ἦεν.  
 ἦ μὲν δὴ πρὶν γ' εὐχέ' Ἀρηίφίλου Μενελάου 430  
 σῇ τε βίῃ καὶ χερσὶ καὶ ἔγχει φέρτερος εἶναι·  
 ἀλλ' ἴθι νῦν προκάλεσσαι Ἀρηίφιλον Μενέλαον,

ἔξαυτις μαχέσασθαι ἐναντίον! ἀλλὰ σ' ἔγωγε  
 παύσασθαι κέλομαι, μηδὲ ξανθῷ Μενελάῳ  
 ἀντίβιον πόλεμον πολεμίζειν ἠδὲ μάχεσθαι 435  
 ἀφραδέως, μήπως τάχ' ὑπ' αὐτοῦ δουρὶ δαμείης.

Τὴν δὲ Πάρις μύθοισιν ἀμειβόμενος προσέειπεν·  
 μή με, γύναι, χαλεποῖσιν ὀνείδεσι θυμὸν ἐνιπτε!

a melancholy lot to his partner.—409. ἦ ὅγε, or the same, make thee his slave. For the derisive repetition of ὅγε conf. Hor. Od. i. 9, 16. This line is suspected, for female servants are called *δμοάς* by Homer, not *δούλας*.—411. *πορσυνέουσα*, 'to deck or grace his couch,' said of the wife, see *α'*. 190.—412. *μωμήσονται*, scil. for remaining with so feeble and dastard a man. *ἔχω δ'*, 'yet even as it is I have woes innumerable.'—416. *μητίσομαι*, the *ι* in verbs in *-ιω* is long, *μηνίω*, *φθίω*, *τίω*, &c.—419. *κατασχομένη*, like *καλυψαμένη*, 'veiling herself,' lit. withdrawing herself beneath her veil.—428. *ἦλυθες ἐκ πολέμου* = "tu ergo ex pugna excessisti!" (H.).—438. *ἐνιπτε*, only a dialectic form of

νῦν μὲν γὰρ Μενέλαος ἐνίκησεν σὺν Ἀθήνῃ·  
 κείνον δ' αὖτις ἐγὼ· παρά γὰρ θεοὶ εἰσι καὶ ἡμῖν. 440  
 ἀλλ' ἄγε δὴ φιλότῃ τραπέομεν εὐνηθέντε.  
 οὐ γὰρ πώποτε μ' ὥδε ἔρωσ φρένας ἀμφεκάλυψεν·  
 οὐδ' ὅτε σε πρῶτον Λακεδαίμονος ἐξ ἑρατεινῆς  
 ἔπλεον ἀρπάξας ἐν ποντοπόροισι νέεσσιν,  
 νήσῳ δ' ἐν Κρανάῃ ἐμίγην φιλότῃ καὶ εὐνῇ· 445  
 ὥς σεο νῦν ἔραμαι, καὶ με γλυκὺς ἡμερος αἰρεῖ.  
 Ἥ ρα, καὶ ἄρχε λέχουσδε κιών· ἅμα δ' εἴπετ' ἄκοιτις·  
 τῷ μὲν ἄρ' ἐν τρητοῖσι κατεύνασθην λεχέσσιν.

Menelaus, as being the victor, demands of the Trojans the fulfilment of the treaty.

Ἀτρεΐδης δ' ἂν' ὄμιλον ἐφοῖτα, θηρὶ ἰοικώς,  
 εἴ που ἐσαθρήσειεν Ἀλέξανδρον θεοειδέα. 450  
 ἀλλ' οὔτις δύνατο Τρώων κλειτῶν τ' ἐπικούρων  
 δεῖξαι Ἀλέξανδρον τότ' Ἀρηϊφίλῳ Μενελάῳ.  
 οὐ μὲν γὰρ φιλότῃ γ' ἐκεύθανον, εἴ τις ἴδοιτο·  
 ἴσον γάρ σφιν πᾶσιν ἀπήχθετο Κηρὶ μελαίνῃ.  
 τοῖσι δὲ καὶ μετέειπεν ἄναξ ἀνδρῶν Ἀγαμέμνων· 455  
 Κέκλυτέ μεν, Τρῶες καὶ Δάρδανοι ἡδ' ἐπίκουροι·  
 νίκη μὲν δὴ φαίνεται Ἀρηϊφίλου Μενελάου·  
 ὑμεῖς δ' Ἀργεῖν Ἑλένην καὶ κτήμαθ' ἅμ' αὐτῇ  
 ἔκδοτε, καὶ τιμὴν ἀποτινέμεν, ἦντιν' ἔοικεν,  
 ἥτε καὶ ἐσσομένοισι μετ' ἀνθρώποισι πέληται. 460  
 Ὡς ἔφατ' Ἀτρεΐδης· ἐπὶ δ' ᾗνεον ἄλλοι Ἀχαιοί.

ἐνέπω, not from ἵπτω (*laedo*), as Heyne supposed, see B. L.—439. σὺν Ἀθήνῃ, 'with Minerva's aid.'—441. τραπέομεν, for *ταρπῶμεν*, 2nd aor. pass. subj. *τέρπω*, 'let us indulge.'—442. ἔρωσ. "Versus haud dubie corruptus. ἔρωσ Homerus non agnoscit sed ἔρος" (H.) ἐμὲ φρένας, double accusative.—445. Κρανάῃ, an island near Gythium, the port of Sparta. Others suppose the island to have been Helena, close to Sunium in Attica, lying in the direct route to Troy from Sparta.—448. τρητοῖσι, perforated to receive the cords which supported the mattress. Others render, 'ornamented,' *τερεῖν* = *sculpere*.

449. θηρὶ ἰοικώς, like a wild beast tracking his prey.—453. ἐκεύθανον, 'they were not concealing him.' Heyne proposes, *ἐκευθον* ἀν.—454. ἴσον κηρὶ, 'equally with death.'—457. Agamemnon had expected the treaty to be fulfilled only in case of the death of Paris, εἰ κ' Ἀλέξανδρον κτείνῃ. The Achæans, if Menelaus should conquer, ὀππότερος δὲ κε νικήσῃ. The Trojans understood the treaty in Agamemnon's sense, cf. ἡ. 69, ὅρκια μὲν Κρονίδης ὑψίζυγος οὐκ ἐτέλεσεν.—459. ἀποτινέμεν, *inf. for imper.*, as usual.

# SYNOPSIS

OF

## BUTTMANN'S LEXILOGUS.

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1. 'Αάατος, δατος, άτος.—The resolution of long α into αα can only take place when it arose from contraction, but the form άάσασθαι is not a lengthened form of άσασθαι, because there is no contraction, but mere formation. 'Αάω is the ground form of άάσασθαι, confirmed by Pindar's αυάτα = άφάτα, and the verbal in -τος is άατός. From άω, to satiate, comes άσαι, άμεναι, pass. άται, adverb άδην. The verbal adjective from it is άρός, which cannot be resolved into two alphas. According to this (prefixing a neg.) άάατος means *invulnerable, inviolable, άατος, insatiable*, and from άατος by contraction came άρος.

2. 'Αάσαι, άτη, άτίων, άσιφρων.—The general idea of *to harm or injure, harm or injury*, is the only one necessary and inseparably connected with these words: but from the frequent occurrence of the phrase άάσαι φρένας, to injure the *understanding, mislead, stupefy*, the original idea was transferred to the mind or understanding, so that occasionally άάσαι alone has the same sense as when joined with φρένας, i. e., besides the idea of *harm* or suffering, it has the occasional idea of its being through a person's fault, error, or imprudence. 'Ασιφρων gives the same idea as άάσαι φρένας; άσιφρων is the regular grammatical form, but the second α was changed into ε from the ear being accustomed to such forms as άλφεσίβοιος, ταμεσίχρος, &c. It is not quite clear whether the active άάσαι τινα ever admits of the transition from the general meaning, *to hurt*, to the more limited one *to mislead, render foolish, stupefy*. The passive άασθῆναι occurs in both senses, but the middle takes wholly the latter, that which relates to the mind or understanding. For since άασάμην literally signifies, 'I have brought myself into harm,' the form has the idea of *one's own fault*, or, according to the philosophy of the time, the fault is attributed to the misguidance of some deity. The verb άτίω is confined to Ionic writers, and is always intransitive; άράω used only by Attica, and always passive, and is = 'I suffer injury or harm,' Soph. Antig. 17.

3. 'Αγγελίη, άγγελίης.—A doubt has arisen whether these two forms coexisted; άγγελίης, the apparently masculine form, may be construed as the genitive of the feminine, in such passages as ήλυθεν άγγελίης, 'he came with a message,' or 'on account of a message,' the word άγγελίης standing as an adverb, or attached to the verb. Buttmann favours the *most* ancient opinion, that is, that in the *older* Greek language έλθειν άγγελίης and άγγελίην (gen. and acc. fem.) were both



nected with which are ἥως, ἄως, αὐώς, *Aurora*, ἡρι, αὔριον, Εὔρος. From ἀήρ, the *fresh morning air*, came ἡρι, *early in the morning*, and from this ἡέριος, *matutinus*, at *early morning*, which bears the same relation to ἡρι as ἡέλιος to ἥλιος, ἡέ to ἡ. [See note on γ'. 7, Virgil's rendering: "*Imbrem aeria fugere grues*," Geor. i. 375, is not a fresh proof of the Roman poet having misunderstood Homer; because in Virgil it is not a description of the annual passage of the cranes, but a single casual appearance of them, and because *aerius* is so common in Virgil, that he might have used it very well in the sense of *from the air*, in this passage.] The ancients gave ἀήρ, masculine, the sense of *air*, but when feminine the sense of *darkness*. Buttmann maintains that without any reference to the meaning, *the feminine is the Epic usage*, the masculine that of later writers. It has only the appearance of a masculine in Homer when, on account of the metre, the masc. adjunct stands for the feminine [i. e. βαθύς and πουλύς were originally adjectives of two terminations, Fish.] ἀήρ then is the lower air or atmosphere of earth, from αἶν, *to blow*, as αἰθήρ (the pure and clear upper region) comes from αἶθειν, *to burn*.

9. Αἰητος, αἰητος, 'astonishing,' 'wondrous.' Buttmann supposes the forms αἶω, Αἶω, αἶζω, αἶγω, *to wonder at*, *be astonished*, *aghast*. From αἶγω comes αἶγητός, wondrous, astonishing, then by changing γ into ι (see under αἶγρα), we have αἶητος, while in αἶητος both the γ and its representative ι are wholly lost.

10. Ἀτδηλος, ἀριζηλος.—The meaning ἀτδηλος in Homer is constantly *consuming*, *destroying*, *destructive*, from ιδεῖν, ιδηλός (α, neg.), ἀτδηλος, originally *invisible*, and then by transition to the causative meaning, *making invisible*. The second syllable is long on the analogy of εἶδω, εἶδος from ἀρίζηλος, manifest, clear, from ιδηλός (of which δηλος is merely a contraction). The compound with αρι was therefore ἀρι-ιδηλος, from which the second ι disappeared, and the F remaining before the δ, made the preceding syllable long, whence probably this F changed itself into σ, and ἀρίζηλος is therefore a genuine old form. In Π. β'. 318, τὸν μὲν ἀρίζηλον θῆκεν θεὸς ὅσπερ ἐφηνεν: Buttmann objects to such a play of imagination without the distinction of a picture. Homer would undoubtedly have brought before the mind of the hearer the miraculous figure which was to remain a monument of the transformation. Citing Cicero's lines, "*Qui luci ediderat, genitor Saturnius, idem abdidit, et duro firmavit tegmina saxo*," he leaves to others to read one of these forms, of which, however, each involves some difficulty, e. g. ἀτδηλον (formed on doubtful analogy), ἀτδηλον (in the sense of invisible), or αἰδδηλος (too different from any reading that has come down to us).

11. Αἶνος, ἐπαινή.—αἶνος is in its principal meaning nearly synonymous with μῦθος, *a speech or narration*; but it has the particular idea of praise in Od. φ'. 110, Π. ψ'. 795. There seems to have existed a primitive form, αἶνω, *to say*, *speak loud*, = *laudare*, and from the substantive came αἶνέω, which has only the meaning *to praise*. Μῦθος, any speech, conversation, narration. αἶνος, a speech full of meaning, cunningly imagined. πολύαινος, an epithet of Odysseus, refers to his cunningly devised speeches. Ἐπαινή, an epithet of Proserpine when mentioned in connexion with Pluto, is not compounded of ἐπι and αἶνος, for the Greek



in use. In the time of the Rhapsodes, where the construction was harsh, there might have arisen the idea of a substantive, ὁ ἀγγελίης, even in time of remote antiquity.

4. Ἀγέρωχος, used by Homer in a good sense, by late writers in a bad one (*wild, untamed, unmanageable*, or of men, *arrogant, haughty*). The only *individual* who has this epithet in Homer is Periclymenus; in other passages it is given to the Trojans, Mysians, and Rhodians, i. e. in general to Asiatics. Buttmann makes the leading idea to be *haughtiness*, which among the Asiatic nations evidently showed itself in external display. The best derivation is from γεράοχος, with *a* intensive.

5. Ἄγρα, ἀγρεῖν.—Of the verb ἀγρεῖν, Homer has only the imperative ἄγρει in the sense of *age, come!* The proper meaning of the verb was *to take hold on, to take*, another form of αἰρεῖν, as is evident from the intimate connexion of the vowel *i* with *j* or *g* (thus ῥάϊω becomes ῥάγω, ῥήγνυμι: αἰήτος comes from ἀγήτος). We can confirm its primitive meaning to have been *to take or lay hold on*, by such words as πυράγρα, ζωάγριον, παλινάγρετος, αὐτάγρετος.

6. Ἀδῆσαι, ἄμεναι, ἔωμεν, ἄδην, ἄδος, ἀδημονεῖν, from ἀδεῖν, ἀδήσαι, *to feel disgust or dislike*, are found in Homer only the forms ἀδδήσειεν, and ἀδηκότες. The phrase καμάτῳ ἀδηκότες ἡδὲ καὶ ὕπνῳ has been explained by *satiated, wearied with sleep*, i. e. with the want of it; but this is impossible. ἀδηκότες does not give the idea of *satiety*, but that of *pain, disgust, dislike*. Thus Horace renders, "*Ludo fatigatumque somno*," not by "*satiatum somno*." The *a* in ἀδηκότες must be long (consequently the usual printing, ἀδδηκότες, is erroneous), for it is evidently a perfect form without augment, but the augment is never omitted when the vowel is short (except in ἄνωγα, which has ceased to be a perfect).

Ἄσαι has both a transitive and intransitive sense (Il. i. 489, τ'. 307). From the occurrence of an infin. ἄμεναι, 'to satiate,' Buttmann infers the use of ἄω among Epic poets, and from the same theme is derived ἄτος, insatiable, i. e. ἄ neg. and ἄτός. ἔωμεν is derived commonly from ἴημι. Buttmann, rejecting the breathing (for accent and aspirate were an amusement of the grammarians), brings it from ἄω, *to satiate*, to which belong ἄμεναι and ἄσαι above. Ἄδην, *fully, enough, to satiety*; it had originally a long form from ἄω, ἄσαι, then ἄδην with a short arose from the syllable being shortened, as βῆδην and the dual βάρην were shortened from βήδην, βήτην. Buttmann classes with ἀδήσαι the word ἀδολέσχης, which has its first syllable long, and hence he conjectures that ἀδήσαι is nothing but a contracted form of ἀηδήσαι. [This contraction with *a* priv. Passow considers contrary to analogy.]

7. Ἄδινός.—The leading idea is *dense or compact*, and in this sense its agreement with ἄδρός seems as clear as light, and both forms are connected together like κυδρός and κυδνός, ψυδρός and ψυδνός. From the idea of *dense or compact* came those of *numerous, strong, violent*, and speaking of the voice, *loud, loud-sounding*; once this latter usage was established, it followed as a necessary consequence that the idea of *loud*, which, in sound, is properly included in that of *violent*, became the leading idea.

8. Ἀήρ ἡέριος.—From ἄω, *to breathe freshly*, came ἄήρ, *the air*, con-

nected with which are ἥως, ἄως, αὐώς, *Aurora*, ἡρι, αὐριον, Ἑδρος. From ἀήρ, the *fresh morning air*, came ἡρι, *early in the morning*, and from this ἡριος, *matutinus*, at *early morning*, which bears the same relation to ἡρι as ἡλιος to ἥλιος, ἡί to ἡ. [See note on γ'. 7, Virgil's rendering: "*Imbrem aeriae fugere grues*," Geor. i. 375, is not a fresh proof of the Roman poet having misunderstood Homer; because in Virgil it is not a description of the annual passage of the cranes, but a single casual appearance of them, and because *aerius* is so common in Virgil, that he might have used it very well in the sense of *from the air*, in this passage.] The ancients gave ἀήρ, masculine, the sense of *air*, but when feminine the sense of *darkness*. Buttmann maintains that without any reference to the meaning, *the feminine is the Epic usage*, the masculine that of later writers. It has only the appearance of a masculine in Homer when, on account of the metre, the masc. adjunct. stands for the feminine [i. e. βαθύς and πουλύς were originally adjectives of two terminations, Fish.] ἀήρ then is the lower air or atmosphere of earth, from αἶν, to *blow*, as αἰθήρ (the pure and clear upper region) comes from αἶθιν, to *burn*.

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OF VERBS COMMONLY SUPPOSED TO BE COMPOUNDED WITH PREPOSITIONS:—*α. ἀπειλέω, ἀπειλαί, and ἀπειλεῖν, are not threats, but vaunting, even of past exploits (θ'. 150). Whence the radical idea is to speak aloud. Hence Buttmann connects it with ἀπελλαί, ἀπελλάζειν, the Doric names for the assembly of the people, and haranguing the assembly. He looks for the root in ἡπύω, connected with ἔπος, ὄψ.*

*β. ἀπατάω, ἀπάτη, from ἀπτεσθαι, ἀφή, which expresses the Latin palpare.*

*γ. ἀναίνομαι, from the root αν—with the idea of no; αναίνω is, therefore, I say no, I deny, whence ἀναίνομαι will have the same meaning with reference to something of my own, i.e. I refuse.*

*δ. διακονέω traced to διώκω: which see.*

*ε. διώκω, a sister form of ἰώκω.*

*ζ. ἐπείγω, a simple verb connected with πῆζω, πῆξις: for the ε compare θέλω, ἐθέλω.*

*η. ἐναίρω, of itself means to destroy or kill; from it is derived ἔναρα, spoils. From the word ἐνεροί, the infernal regions, ἐναίρω probably means, to send to the infernal regions, i.e. to kill.*

*θ. καθάρω.—The root of καθάρω is in the first syllable, and καθαίρω is derived from it, as ποικίλω from ποικίλος, μαλάσσω from μαλακός, &c. Supposing καθ to be the root, we have connected with it, κεδυός, and Lat. castus.*

[DIGRESSION ON SEPARABLY AND INSEPARABLY COMPOUNDED VERBS:

—The inseparable mode of composition is where the whole word, when compounded, takes a *proper derivative form*, so that the second part does not admit of separation as an independent word. Inseparably compounded verbs take the augment *before* the preposition, &c.

The *separable* consists in the mere joining together of *two unchanged* words, indeed, strictly speaking, of a verb and a preposition preceding it. These forms receive the augment *between* the preposition and the verb.

Hence, when we meet with apparently compounded verbs in Homer, whose mode of being compounded would be the separable mode, while yet they have the augment or Attic reduplication preceding, these verbs are not really compounds, ex. gr.]

*ι. ἐνέπω, a sister lengthened form of εἰπεῖν, but always with the more precise meaning of to relate, declare, name. From ἐνέπω comes the aor. ἠνισπον, ἠνισπείν. From this verb Homer has separated by construction and meaning the verb ἐνίπτω, of which there is a sister form ἐνίσσω, and a twofold aorist ἠνίπαπεν and ἐνένιπτεν. These latter forms have always the meaning of to reprove, reproach. Again, the prior forms ἐνέπειν, ἠνισπεν, ἐνίψω, always have the accus. of the thing only, and never mean to address or speak to; while ἐνίπτο and all the forms belonging to it govern the accusative of the person only, to speak haughtily to, to reproach any one. Runken derived ἐνίπτω from ἴπτω with prep. ἐν, but then Buttmann doubts whether a verb compounded in the separable mode, as ἐνίπτω must be, can be so old as to take the augment, and still more the reduplication, joined to the preposition. The word ἐνίπτω must belong to some family of words, and, in earlier times, some other form must have existed, similar to and traceable to it; thus, as ἐρύκω and ἐρύω belong to ῥύω, as ἐθέλω belongs*

to θέλω, as ἐρείπω is akin to ρίπτω, ρίπη: so in ἐνίπτω, ἐνιπή, the root lies in the syllable νίπ, and is connected with νεικέω.

κ. ἡνεγκον, merely a reduplication from ἔγκω, like ἀλαλκον and ἡγαγον; for ἀλαλκον, with its substantives ἀλκτήρ, ἀλκή, belong to ἀλέξω, which by its aorist, ἀλεξάσθαι, supposes a theme ἀλέκω.

21. Ἀντιᾶν.—This verb is thus inflected:—ἀντιῶ (for ἀντιᾶω), ἀντιᾶν: fut. ἀντιᾶσω: aor. ἀντιᾶσαι, where the *a* is short, contrary to the analogy of verbs in -οω, -αω. But since from adjectives in -ιος, no verbs in -ιαω are usually formed, we see at once that the forms ἀντιᾶσαι, &c., come from a present ἀντιᾶζω. The radical meaning is to *come* or *go towards*. When it relates to persons, it expresses, with the *dative*, a casual *coming towards*, a *chance meeting*, Il. ζ'. 127, φ'. 151, 431. With the *genitive* it denotes an *intentional* coming towards or meeting, sometimes in the sense of a hostile meeting or attack, Il. η'. 231. From its first radical meaning it acquired the idea of going towards to *take a part in*, Il. μ'. 356, 368. This verb has an accusative only in *a*. 31, λέχος ἀντιῶσαν: it is here in the sense of πορσύνειν, and is an old Euphemism for sexual intercourse.

22. Ἀπαυρᾶν, ἀπούρας, ἐπαυρεῖν.—Of the verb ἀπαυράω there occur in Homer but three forms, ἀπηύρων, 1st pers. sing. and 3rd plur. ἀπηύρας, ἀπηύρα. These, according to form, are imperfect, but are used in the general narrative as aorists. The form ἀπηύρας was supposed by the grammarians to be a syncopated aor. for ἀπούρισας, from ἀφορίζω, but the verb has no idea of *limits* or *boundaries*, except in one passage, where that is implied from the context alone. The root in the simple verb is αὔρω or αὔράω. The most common meaning of the middle form is to *derive advantage* or *nourishment from*, but this arises from its general notion to *draw from*, *have from*, *derive from*. Those cases in which in Homer it has a bad meaning are to be explained from the thought itself, not from any ironical use of it. ἀπαυρεῖν, the active form, belongs to the Epic parts alone; in many passages = *to enjoy*, which is traced to its ground meaning, to *take to itself*, *draw from*. As regards the government, when the relation of the verb to the object was *immediate*, i. e. supposed to be an *immediate* taking, the *accusative* case followed; if the *consequences* of anything were enjoyed, it took the *genitive*; or, when the construction was complete, ἀπό with the *genitive*. Both ἀπαυρᾶν and ἐπαυρεῖν are connected with εὔρεῖν, which is related to αὔρᾶν and αὔρεῖν, as εὔχομαι to αὐχέω. The Latin *haurire* has been compared with ἐπαυρεῖν, but then the verb ἀρύειν should not be omitted. Buttmann supposes that ἀρύω was also ἀρῦω, wherefore, in αὔρω and ἀρῦω we have the same change in the position of the *F* or *v* as in θεουδής and προουσελῖν.

23. Ἀπίη γαῖα.—This new word, as an appellation, derived from ἀπέιμι, and meaning *distant*, has the *a* short. When used as a proper name, the *a* is long. The word *Apis*, *Apia*, contains the name of a most ancient people who inhabited the European coasts of the Mediterranean. Compare *Cecr-ops*, *Pel-ops*, *Mer-ops*, *Ops*, *Opes*, *Opici*, *Osci*, *Ausoni*, which are but varieties of the same name. The termination *Asgi* contains the old name of the family (*Ops*, *Aps*, *Asgi*, *Aones*, like *Opici*, *Osci*, *Ausones*), *Pelargi* (*Pelasgi*), where we have the old *Peloponnesian* name

for *Argos*, and connected with these we have the Lydian Ascanii and the name Asia itself.

24. *Ἀποέρσαι*.—Buttmann supposes a form *ἐρδω*, 1st, *I water*, whence *ἐρση*, *dew*. 2nd. *I wash*, whence *ἀρδμός*, *a washing or watering place*, its compound, *ἀποέρδω*, is, *I wash away* (*ἐρδω* is related to *ρέω*, and has the same relation to *ἐρρω* as *ἀμέρδω* has to *ἀμείρω*). *ἀποξύνω*, the form *ἀποξύναι* in Od. i. 326, is erroneous, for its primitive meaning is to *sharpen* to a point, whereas in that passage the meaning required is to *make smooth, to plane*, which is proved by the succeeding line, οἱ δ' ὁμαλὸν ποίησαν. We should, therefore, read *ἀπόζυσαι*, from *ἀποζύω*, to smooth.

25. *Ἀπριάτην*, Il. α'. 59. Among those cases which served for adverbs, as we have seen, are *ἀκύν*, the accus. fem. as *μακράν*, *ἀντιβίην*, *συναίκτην*: to these belong *ἀκύν* and *ἀπριάτην*. These adverbs, from verbals in *την*, as well as neuters in *τον* and *τα*, took a softer pronunciation, and thus *δον*, *δην*, and *δα* became proper adverbial forms.

26. *Ἄρκιος*, from the idea of *ἀρκεῖν*, to *help, defend*, and thence *ἀρκιος*, *able and willing to help*, would come very naturally the more general idea, *that on which or on whom we could rely*. In Il. κ'. 303, *μισθοῦ ἀρκιος* is, *pay or reward on which one can rely*. In later writers the meaning of *ἀρκιος* is *able or sufficient*. The Latin *arcere* cannot be the foundation and primary meaning of the word *ἀρκεῖν*.

27. *Ἀρχομαι, ἐπάρχομαι, κατάρχομαι, ἀπάρχομαι*.—The old commentators always render *ἐπάρχασθαι δεπείσσειν* (Il. α'. 471) by the *pouring out of a libation*. Voss renders it, *beginning again with the cups*, and Schneider takes it to mean, *going from left to right*. Now, the expression *ἀρχεσθαι, κατάρχεσθαι*, is a word used in religious ceremonies, and has the idea of *beginning the religious rite, or the consecration of the victim*, but it stands likewise in its proper sense for *to take away from a whole or a store, or to take the first fruits, or something for consecration*. *Ἀπάρχεσθαι* is, therefore, exactly identical with *ἀρχεσθαι*, but in Homer it occurs only of the consecrating the *hair* of the victim, Il. τ'. 254. In *ἐπάρχασθαι*, the simple *ἀρξασθαι* expresses the taking away a part of anything to consecrate or dedicate it, and *ἐπὶ* marks the relation of it to the individuals to whom it is given, or amongst whom it is divided. The cup-bearer went to each individual, gave a part to each individual, only that the idea of *ἐπάρχασθαι* is fuller and richer.

28. *Ἄτρως, αὐτῶς*.—The Schol. on α'. 183 makes *αὐτῶς* = *μάτην*, in vain; *αὐτῶς* = *οὕτως* = *so, thus*. They derive *αὐτῶς* from a priv. and *ἔτος*, *true, real*, which would thus be *ἀετος*, adverbially *ἀέτως*, whence *αὐτῶς*, as from *ναῖς, γράεις*, come *ναῦς, γραῦς*.

α. Buttmann, following Damm and Heyne, supposes *αὐτῶς* to be a sister form of *οὕτως*, though nowhere strictly synonymous with *οὕτως*. As there is no metrical reason why Epic writers should so frequently use *αὐτῶς*, we must suppose usage had adopted this form when some particular stress was to be laid on, *thus*, as when it forms a strong *antithesis*, as *καὶ αὐτῶς, even thus, even as things are*, Il. α'. 520, ε'. 255, ι'. 595, σ'. 198. *αὐτῶς* forms this antithesis when it places *that which is original, unchanged*, in opposition to what is common, ψ'. 268, ω'. 418, and

also when what is common is opposed to the uncommon or supernatural, Od. ξ'. 151, Il. κ'. 50. With this is mixed up the idea of *neglect*, Il. σ'. 838, Od. ν'. 281, 336, and hence is attached to words which contain a *reproach*, a *contempt*, a *looking down upon*, Il. ζ'. 55, φ'. 106, Od. ρ'. 309, and with words which convey the notion of *useless*, Il. ν'. 104, ψ'. 74. And hence αὐτως *by itself alone* might stand for *in vain*, *useless*, as Il. π'. 117, α'. 188, ο'. 128, β'. 342.

β. Beside the force of antithesis, it contains the idea of *agreement* = *just so, exactly so, in the same way as*. Of this meaning there is but one instance in Homer, Il. δ'. 17, where it means *in the same way*, to you as to me. In *this* meaning *perhaps* the proper way of writing was αὐτως, but Buttmann considers the latter form to be merely an Æolism: The expression ὥς δ' αὐτως is merely a separation of ὡσαύτως, in *the same way*; but to join ὥς with αὐτως would be as inconceivable as to join δ' with οὗτος: hence he thinks the true form to be ὥς αὐτῶς, and the accentuation and aspiration in ὥς δ' αὐτῶς to have arisen from getting by mistake into the form αὐτως.

29. ἀφενος.—The grammarians connect with the notion of a *year's produce* or *income*, and so Passow, comparing with it the *actiōna* of Tacitus. But in Homer there is no trace of anything connected with "the year;" it simply means *abundant*. Hence Buttmann considers the oldest form to be ἀφθονος, originally confined to the possession of property, and afterwards meaning everything *numerous*; from this by contraction came ἀφνύς, a lengthened form of which is ἀφνειός, ἀφανος.

30. ἄωτος, ἄωτείν.—ἄωτος is the Latin *floccus*. As this is derived from *flo*, so that comes from ἀήμι, and both mean the *light and airy locks* of the sheep or of the flax plant. In Il. ι'. 661, λίνιοι ἄωτος is not, as usually interpreted, "the finest of linen," for λίνιον is not properly *linen*, but the plant of which linen was made, the *flax* or *flax plant*. As a *lock* of that which comes from the sheep is *wool*, so a lock of that which comes from the flax plant is nothing more than *flax*; and as the wool is often put for the *cloth* made of it, so λίνιοι ἄωτος, *floccus lini* means nothing more than simply *linen*. ἄωτείν, a lengthened form of ἄειν, to increase its force, expresses only the idea of *to snore*, and then *to sleep a deep snoring sleep*, in which sense the accusative ὕπνον was added to it, merely to have a substantive for παννύχιος or γλυκύς, the epithet used for defining what sort of sleep it was.

31. βλίντων, as from μείρω comes μόρος, μορός, μορός, and then, by the usual euphonic change, βροτός,—so from μέλι comes μελίσσω, and then, by a similar change, βλίσσω, βλίντω, "to take honey from the hive." Or we may suppose the form ΜΕΛ, in μέλγειν, to milk, *mulgere*, the stock or root being μέλιω, with the idea of *to stroke down*, *handle*, *palpare*, *mulcere*, with which are connected the German and English adjectives *mild*, and μελίχος, with the verb μελίσσειν. The physical idea of the word passed into the form μέλγω, *melken*, *to milk*, the name given to the liquor obtained by milking, i. e. by stroking down and pressing the teat of the cow; whilst on the other side arose from the unchanged root the substantive μέλι. The two words are the same: but they fixed themselves, the one to express the idea of honey, the other that of milk.

**32. Βούλομαι, θέλω.**—*θέλω* is of far more frequent occurrence, and is the more general expression for wishing, but it always denotes that kind of wish which has in it the idea of *purpose* or *design*, therefore a desire of something, *the execution of which is, or seems to be, in one's own power*. *βούλομαι* always denotes mere *wish* and *inclination*, as to submit to that which does not depend upon one's self: *ω'*. 226, *Od.* *ο'*. 21, *Il.* *ο'*. 51. It is remarkable, however, that *βούλομαι* is used of the gods only in the active sense of *θέλω*, and with the idea of respect like our "to will:" *Il.* *η'*. 21, *μ'*. 174, *ω'*. 39, *Od.* *δ'*. 275. *Βούλομαι*, but never *θέλω*, stands singly in Homer for *to prefer, malle*. It is peculiar to *θέλω* to be used without any word joined with it, for *δύνασθαι*, particularly in the negative form, *οὐκ ἐθέλει*, *Il.* *φ'*. 366. For *βούλομαι*, the shorter form *βόλομαι* is found in Wolf's Homer.

**33. Βρόξαι, βροχήναι, βέβρυχα.**—Several verbal forms come near that of the verb *βρέχειν*, yet these cannot possibly be used for each other, each form being fixed by usage. Thus we have the root *βρεχ*, whence *βραχῆναι*, and, beside it, another root *βραχ* found in the Homeric aorist *βραχεῖν*, to break, crash, a word formed by onomatopœia. Besides, we must have a form *βροχ*, for we find the 1st Aor. *ἀναβρόξεεν*, and a change of vowel never occurs in that tense. The theme must then be *βρόχω*, "to swallow;" with it is connected *βρόχθος*, and *βροχός*, a *noose* or *slip knot*. Again, there exists the form *βρυχ*. The poetic perfect *βέβρυχα* may, according to its form, belong to *βρύχω*, but is strongly attracted to *βρυχάομαι*, to *roar* as a lion, or *bellow* as a bull. As to the difficult form in *Il.* *ρ'*. 54, *ὅθ' ἄλις ἀναβέβρυχεν ὕδωρ*, we have nothing on historical grounds perfectly satisfactory; and we must take our choice between *ἀναβέβροχεν* from the verb *ἀναβρέχω*, and *ἀναβεβρύχεν*, also from *ἀναβρέχω*, though formed anomalously, or *ἀναβεβρύχεν*, without a derivation from any verb, but supposed to be a word formed at once in the perfect from the sound of the thing signified, *it bursts or issues forth*.

**34. Δαίφρων** admits a twofold derivative, one from *δαίς*, *the fight*; hence it would mean *warlike*, *Il.* *κ'*. 402, *ε'*. 181, *λ'*. 427; the other from *δαῖναι*, *to learn, experience*, hence it would mean *prudent, full of knowledge*; as in *Od.* *ο'*. 356, where it is an epithet of the wife of Laertes. This twofold meaning of *δαίφρων* is accompanied by the striking fact, that all the passages where *δαίφρων* refers to the understanding occur in the *Odyssey* and last book of the *Iliad*, both of which are attributed to a different author from that of the *Iliad*; whereas in the *Odyssey* there is no inducement to render it in any other sense than that of *prudent, experienced*. This one identity of meaning in the *Iliad*, and another in the *Odyssey*, is such as we would always wish to find in poems handed down by the mouth of Rhapsodists.

**35. Δαίται, δόσσαντο.**—The derivation usually given for *δοάσσατο* is from *δοιή*, *a doubt*; a simple verb *δοάζω* was supposed, of which the Homeric verb might be an abbreviation; if so, *δοάσσατο* must mean, *he doubted within himself*; but in all the passages where doubt is implied, the doubt lies in the *former* part of the description; besides, *δοιάζω* never was in use, and *ἐνδοιάζω* is no legitimate compound, but a verb formed from the expression *ἐν δοιῇ*. We must derive from

*δαώ* the verb *δέδαα*. *Δαῖναι* begins like *εἰδέναι*, from the idea of *to see, discern, know*; it is very probable there was an old verb *δάσσαι*, *videtur*, from which, according to analogy (as, *μνάα, μνέα, ῥέα* for *ῥάα, θαόμαι* from *θάω*), came *δίσσαι*, 1st aor. *δίασσο*, and as the verb came into use, the radical vowel was lost by a change of *ε* in *ο*.

EPIC AORISTS.—These forms take the *σ* of the 1st aorist with the termination of the second: *ἔξον*, Epic aorist from *ἵκω*.

*ἔβήσετο*, imperfect *βήσειο*, { Epic aorists from *βαίνω* and *δύνω* (or  
*ἔδυσσας*, imperat. *δύσειο*, { *δύομαι*), and synonymous with the act.  
aor. *ἔβην, ἔδον*.

*ἔλεο, ὄρσειο, αἰσειο, ἀξετε, οἴσει*, Epic aor. imperat. *οἰσίμεν, οἰσίμεναι* Epic aor. infin.

36. *Δεῖλη, δειλος*, in early Greek, not the evening, but the *afternoon*, i. e. the early part of it; in later Greek it denotes the later part which we call *evening*; while among the old Attics it denoted the whole of the afternoon. In Hom. Od. ρ'. 606, we find *δειέλων ἡμαρ*, used in the sense of *δείλη*, the afternoon. Il. φ'. 232, *δειέλως ὄψις*, is not the Attic *δείλη ὄψις*, but, by the force of *δύων*, the actual sunset or evening. *εὐδειλος* occurs in the *Odyssey* as an epithet of *Ithaca* (or of islands in general). The Schol. derive it either from *δειέλως*, in the sense of *western*, lying towards the west, or from *δῆλος* = *δέελος*, as referring to the natural boundary of islands; or thirdly, from *εὐ* and *είλη* with *δ* inserted. No meaning suits all the passages in which the word occurs so well as 'sunny,' *apricus*. In the compound *εὐδειλος*, the *δ* is not inserted, and *δειέλως* = *the heat of the sun*, for *δείλη* is the afternoon, the period when the sun's heat, beginning about midday, is most powerful, and *δείλη*, *δείλη*, bears the same relation to *είλη* as *διώκω* does to *τρίκω*, *δαίμων*, *δαίμων*, to *αἶμων*, as *δᾶ* (or *γᾶ γαῖα*) to *αἶα*.

MEALS OF THE ANCIENTS IN HEROIC TIMES.—*ἀριστον* is always used of the early meal or breakfast, but *δείπνον* and *δόρπον* are used of the morning or evening meal, but never of a third.

37. *Διάκτορος, διάκονος*.—The only derivation given by the ancients, founded on correct principles, is from *διάγω*, whence the adjective *διάκτωρ*, and from its genitive, as a new nominative, *διάκτορος*. Some supposed *Mercury* to be so called, *ἀπὸ τοῦ διάγειν τὰς ἀγγελίας*: others *ἀπὸ τοῦ διάγειν τὰς ψυχὰς*. So constant an epithet must have reference to the principal office of the god, as the herald of the deities. Hence Buttmann considers *διάκτορος* to be of the same family as *διάκονος*, a participle of the same verb, of which *διάκτωρ* is the verbal substantive: consequently *διάκτωρ* does not come from *διάγω*, but from *δίηκω* or *διᾶκω*; but this latter verb is identical with *διώκω* in its neuter sense of *to run*. *διάκονος*, therefore, properly means the *runner*, retaining the free and honourable idea implied in the original word.

38. *Ἐανός, ἑανός*.—The different forms of *εἰανός* occur frequently in the *Iliad*, never in the *Odyssey*. Five times *εἰανός* is an adjective, and the *α* in this case is *long*; five times as a substantive, and the *α* is short; *ἑανός*, the substantive (a garment), is derived from *ἐννυμι*; *ἑανός*, the adjective, from *ἑάω*, is, 'flexible,' 'soft,' an epithet applied to garments and attire. As to the *aspirate* given to *εἰανός*, the adjective, it is a necessary consequence that *ἑανός*, an epithet of garments, should, at a



time when both words were no longer in common use, assimilate itself to the former by taking the aspirate also. *ἔδανός* is probably a stronger and higher meaning of *ἑός*, *good*.

39. *Ἐάφθῃ*.—This form is found in Il. ν'. 548, ξ'. 419. Buttmann inclines to deriving it from *ἔπομαι* (which may have had the digamma anciently). This *ἔπι δ' ἄσπις ἔάφθῃ*, is simply, the head sunk first, and then the shield followed after.

40. *Ἐῆος, ἑῆος*.—The form *ἑῆος*, genitive of the adjective *ἑός*, in Od. ο'. 450, Od. ξ'. 505, Il. τ'. 842; while *ἔῆος* occurs in Il. ω'. 422, 550, ο'. 138, and α'. 393, in all which passages we should write *ἑῆος*. The aspirate seems to have arisen from a confusion between such forms as *παιδός ἑῆος* and *παιδός ἑοῖο*, and this form *ἑῆος* the grammarians explained as a genitive of *ἑός*, or *ἑεος*, a sister form of *ἑός*, and limited to the second person, reserving *ἑοῖο* for the third. The phrase *πατρός ἑῆος* therefore should be rendered, *of his good, loving father*.

41. *Ἐλαῖν, ἔλσαι, ἀλῆναι, εἰλέιναι, &c.*—Difficulty arises from the various forms of *εἰλεῖν*, e. gr. *εἰλω, εἰλέω, ἔλω, ἐλέω, εἰλλω, ἐλλω, ἔλλω, ἔλσαι, ἀλῆναι, ἀλῆναι*. Buttmann supposes the root to be *ελ*, whence he derives a theme *ελω* or *ελλω* as the radical one. From the form of the augment in *ἔελμαι*, and the hiatus before *ἔλσαι*, Il. α'. 409, we infer that the verb was digammated, *Feλλω*. The meaning in the Iliad is *to shut* or *hem in*, with this also agrees the form *εἰλέω*. *ἀλῆναι* is the aor. pass. of *ἔλλω* or *εἰλω*, as *ἐστάλην* is from *στέλλω*. The notion of *shutting up* conveyed by these forms arises from the primitive one of *forcing* or *driving before one, to push, drive, thrust*, which is also the meaning of *ἐλαῖν, ἐλαύνειν*: the use of *εἰλεῖν* in the sense of *στρεβλοῦν* arose from that of *pushing, stamping*, with which is connected the idea of *to grind*, in *ὀλή* and *ἀλεῖν*, whence also *ἐλάα, the olive*. *εἰλῖποδς* is analogously, *stamping with their feet*, an epithet of oxen as employed in *treading out the corn*.

42. *Ἐλλύω, ἐλυσθῆναι*.—*εἰλύω* in Homer has in its inflexions the *υ* long, and has no other meaning than *to wrap up, envelope, or cover over*, as *νεφέλη, νυκτί, ψαμάθω, &c.* The verb undoubtedly took the digamma, whence its form and meaning; it is connected with the Latin *volvo* (without the meaning of *to turn*). The verb *ἐλύω* is entirely distinct from the above; the form *ἐλυσθείς* shows the *υ* to be short; its meaning is *to draw up, compress together*, and is only a stronger form of the root *ελω* (preceding Art.)

43. *Ἐῖσκειν, ἴσκειν, δεῖσκειν*.—The Homeric *ἔισκω* has its unaltered meaning, *to think similar, liken, compare, to make similar, assimilate*. The digamma preceded *ε*, the full form then is *FeFισκω*, from *Feικω*, like *δεδίσκομαι, I greet*, from *δεῖκνυμι*. In Iliad φ'. 332, *ἡῖσκομεν* (imperf.) ought to be read *FeFισκομεν*, for there is no previous consultation of the gods to which the imperfect tense could refer, and a verb *ἡῖσκω* is contrary to analogy. The analogous forms *δεῖδεγμαί, δεῖδέχατο, δεῖδεκτο*, belong not to *δέχομαι*, but to *δεῖκνυμι*, in the sense of *to greet, welcome, drink to*. The ground idea is that of *presenting the cup, or hand*, with which that of *to show* corresponds very well. For the form *ἴσκει*, which occurs in Od. τ'. 208, χ'. 811 (in the sense of *to say*), Buttmann proposes to read *ἴσπε* (aor. imper. *ἴσπετε*, Il. β'. 484).

44. Ἐκηλος, ἔκηλος.—These are different forms of the same adjective, with the idea of freedom from *anxiety*, *interruption*, *danger*, though the person of whom the epithet is used be employed in active exertion, as in Il. ρ'. 340, ζ'. 70; they are never used in Homer in the sense of *idle*, *listless*. The forms ἐκών, ἔκητι, ἔκελος, are verbals of one and the same root: ἔκηλος was originally *ἑκηλος*, and by prefixing ε (as usual with the Greeks), ἑἑκηλος, and by changing *ἑ* into *υ*, εὔκηλος. Usually the adjectival -ηλός is accented on the last syllable, but the Greek language has a tendency to throw back the accent, and this is done wherever the derivation of the word is uncertain.

THE INSEPARABLE PARTICLES αρι AND ερι.—It is certain that αρι- belongs to the same root as ἀρείων, ἀριστος, and consequently comes from the idea of *good*, so ερι- belongs to the same family as εὔρύς, and arises from the idea of *bodily size*.

45. Ἐλελιζεν.—The verb ἐλίσσω means a simple *turning* and *rolling*. To add force to this verb, the first syllable was doubled, and a derivative termination given, as ἐλελιζω. The most natural meaning of this new verb is a *tortuous motion* of serpents or lightning, Il. β'. 316, λ'. 39; it also expresses quick vibratory motion, as Il. ν'. 558, of a spear. The idea of turning round is also expressed by it, Od. ε'. 314. Very different is the verb ἐλελιζειν, to cry ἐλελεῦ, used by *prose* writers.

46. Ἐνδεξία, ἐπιδέξια.—These words are neuter adjectives used adverbially, they stand therefore for ἐν δεξιᾷ and ἐπὶ δεξιά, of the same meaning, *from left to right*, and are used indiscriminately by the poet as harmony may direct. The grammarians distinguish between ἐν δεξιᾷ and ἐπιδέξια, that the former, *on the right hand*, implies that its contrary *on the left hand* is soon to follow. As both religion and custom enjoined the direction from left to right, this, added to the greater readiness for taking that direction, soon gave the idea of *dexterity*, which may perhaps be compounded with the other in Il. α'. 597, Od. ρ'. 365; but the actual meaning of *dexterous* was acquired by δεξιός and ἐπιδέξιος only at a period posterior to Homer.

47. Ἐπιστόφω.—The Homeric expression, κρητῆρας ἐπιστόψαντο ποτοῖο, can mean nothing else than, *they filled the cups quite full of wine* (so Aristotle; cf. Athen. 15, p. 674, extr.) If a vessel be filled as full as possible, the liquor rises somewhat above the rim, and forms a kind of cover, or, if you will, a crown. Virgil's imitation, "*et socii cratera coronant*" (*scil. floribus*), is not an adaptation of later customs to the heroic age, but arises from an actual deficiency of classical knowledge in Virgil, quite excusable in a case like this.

48. Ἐπιτηδές.—This is the neuter of the adjective ἐπιτηδής, though this adjective is not found in any classical author now. The general meaning of ἐπιτηδής and its compound ἐξεπιτηδής in later writers was *intentionally*, *premeditatedly*, *for that very purpose*. The fundamental idea is, *as it ought to be in order to attain its object*. As to derivation, Buttmann considers it to be ἐπί, with a case of the pronoun ὅδε, ἥδε, τόδε. As the old language strayed from τοῖσδε to τοῖσδεσι, it might do the same from τόδε to τάδεσι, and from ἐπὶ τάδεσι might come ἐπιτηδές.

49. Ἐρμα in Homer has two distinct meanings:—1. *A prop*, or *support*, particularly of vessels drawn up dry on the land: from ἔρδω or ἔρδω,

a shorter form of ἐρείδω. In Il. δ'. 117, an arrow is called μελαινέων ἔρμ' ὀδυνάων, where the arrow is personified, "the dark cruel pains put all their confidence in so sharp an arrow." 2. ἔρμα, an ear-ring, from εἶρειν, *serere, nectere, to string* pearls, &c., on a string, wire, &c.

50. Ἐρύεσθαι, ἔρυσθαι, ῥύεσθαι, ῥύσθαι.—The two most prominent meanings of this verb are:—1. *To draw*. 2. *To save, protect*. The grammarians restrict the first meaning to the form with ῥ short, the second to that with ῥ long, whence they write the word with the first meaning υῤῥ, when the metre requires a long syllable. The idea of the middle voice is to *draw to me*, and, with reference to a dead body, *to bring it into a place of safety*,—if that of a friend, to protect it; if that of an enemy, to plunder it. Hence, from this idea of dragging from amidst a crowd of enemies comes the general idea of *to save* (Il. ε'. 344, λ'. 363, υ'. 93), and hence it passes on to the idea of *to defend*. Heyne fixed a radical difference between ἐρύεσθαι, ἐρύσασθαι, *to draw*, and ῥύεσθαι, ῥύσασθαι, *to save*, but these meanings proceed from each other. And the originally short *v* remains short even in the sense of *to save, watch*, &c., Il. δ'. 186, ο'. 274, υ'. 93. εἰρύσαιο, φ'. 230. Hence, whenever the metre requires *v* long, it must be written υῤῥ. The transition of the meaning of *to save* is most decided in the form ῥύεσθαι, syncope. aor. ῥύσθαι, which never occurs in any but this second leading sense. The forms ἔρυσθαι, ἔρυτο, εἶρυτο, with ῥ long, can only be aorists when they mean a saving *effected and completed at the instant*, whereas most of the passages are decisive in favour of a *continued action*. Thus εἶρυτο, ἐρύτο, 2nd pers. ἐρύσο, are plainly imperfect at Il. ω'. 499, δ'. 138. All these forms, therefore, belong to the syncope present and imperfect.

51. Ἐρωεῖν, ἐρωή.—The meaning of these words leads to two most opposite things, *violent motion* and *rest*. In Il. ο'. 358, δουρὸς ἐρωή is the motion of the whirled spear, in π'. 302, πολέμου δ' οὐ γίγνεται ἐρωή, "there was no *cessation* from the war." The word is connected with ῥέω, whence ῥώομαι expresses an *undulating wavy motion*. And so ἐρωή is the *flight* of arrows, or the *throw* of a spear in Il. δ'. 542, λ'. 357, ο'. 358. But as an idea of *off, off from*, lies in the genitive, the expression ἐρωεῖν πολέμου will mean, *to withdraw from*, hasten away from the war, i. e. will leave off, cease. The verb, like many others, passed over to the transitive sense, = *to cause to retire, drive back*, as in Il. ν'. 57, θ'. 361.

52. Εὔτε, ἤτε.—εὔτε is a dialectic form of ὅτε. ἤτε comes from ῥ εὔτε or ῥ ὅτε (as from ὄνομα, ἀνώνομος) with the aspirate changeable as in the correlatives of τῆμος, ἥμος, for ἡμος. That ἤτε, therefore, stands for εὔτε (in Il. γ'. 10, τ'. 386) is not possible. δεὔτε is nothing more than an accusatory interjection, or for the purpose of calling attention, as at Il. η'. 350, &c.

53. Ἐχεπευχής, πευκεδανός, πευκάλμος.—The Latin *pungo* answered to a Greek form πύκω, πύκω, whence πικρός (like φιγρόν from φύω, φυτεύω), *sharp, pointed*, and πεύκη, *the point*, which latter word was lost in this sense, but left behind it those derivatives with a meaning like πικρός: with these were joined the name of the tree derived from πεύκη, from which again came πίσσα, *pitch*, the production of the pine-

tree, whence *πικρὸς δῖστος* = *the pointed arrow*: *ἐχεπευχής*, *fir-concuping*, thence pointed, piercing, and hence pain-inflicting. *πενκάλιμος*, however, always occurs as an epithet of the understanding, and is synonymous with *πυκνός*, and akin to *πυκάζω*. The *εν* is merely a lengthening of *υ* (lengthened for the same reason as the *α* in *ἀθάνατος*).

54. *Ἐχθοδοπήσαι*.—Il. *α'*. 518: an *ἄπαξ λεγόμενον*, formed from *ἐχθοδαπός* = *hostile looking*, from *ἐχθός* and *ὄπω*, *δ* being inserted as the second part of the compound begins with a vowel, as in the form *ἀλλοδαπός* formed by anastrophe from *ἄλλον*, (*δ*) *ἀπὸ*, *ἡμεδαπός*: *ἡμῶν* (*δ*) *ἀπὸ*.

55. *Ἠγάθεος* from *ἄγαν θεῖος*. The first syllable is lengthened as in *ἡμαθόεις*, *ἡνεμόεις*, *ἡνορόη*, &c., the *υ* of *ἄγαν* dropped, as in *ἀγάκλυτος*. The word occurs in Homer and Hesiod as a fixed epithet of cities, countries, and mountains—"sacred," "divine."

56. *Ἡΐδεις*.—Whenever Homer uses *ἡῶν*, he is speaking of a level bank or coast of sand, as that along the sea before Troy. Buttmann, on the analogy of other adjectives in *-όεις*, supposes a substantive *ἡϊον* connected with *ἡμαι*, and *εἰαμένη*, and its sense to be *meadowy*, *grassy*.

57. *Ἡκα*, *ἡκιστος*.—Il. *ψ'*. 336: *ἡκα*, a *little* (sc.) to the left, and so of a slight blow, push, or wind, Od. *σ'*. 91, 93, where the *slight* blow of the powerful Ulysses smashes the bones of Irus, Il. *ω'*. 508, *υ'*. 440. The idea given by *ἡκα* is *weak*, and hence it passes into that of *low* or *slow*, and the word is simply the positive of *ἥσσον*, *ἡκιστα*: the breathing is the Ionic lenis, frequently adopted when the rest of a family of words is aspirated, perhaps to mark its change of meaning from *softly* to *gently*. This derivation is confirmed by the fact that *ἡκα* is digamated. The positive may have been *ἡεύς*, whence adverb *ἡκα*, as *τάχα* from *ταχύς*.

58. *Ἠλίβατος*, always an epithet of *πέτρα*, as of a steep height, difficult to be climbed. The common derivation is *ἥλιος*; for a lofty rock on which the sun shines all day, this would be an appropriate epithet, but quite the contrary with reference to its use when applied to caves in Tartarus. The best derivation, then, is to suppose it an abridgment of *ἡλιτόβατος*, according to the analogy of *ἡλιτόμηνος*, *ἡλιτόεργος*. So that *ἡλίβατος* would express the facility of making a false step in ascending a precipitous height, or descending a steep declivity.

59. *Ἡρα*, *ἐπῆρα*, *ἐπιήρανος*, *ἐρίηρος*, *ἐρίηρες*, *ἦρα* (from *ἄρω*, *ἀρέσκω*, to *fit* or *suit one's self to any one*), nearly synonymous with *χάρις* in the phrase *ἦρα φέρειν*, Il. *ξ'*. 132, Od. *γ'*. 164, *π'*. 375, *σ'*. 56. *ἐρίηρος*, *suitable*, *agreeable*; the plural *ἐρίηρες* is nothing more than a metaplasmus for *ἐρίηροι*. *ἦρα* is the accusative of a substantive *ἦρ*, not from an adjective *ἦρος*, for in none of the other words compounded with *επι* do we find, on separating the syllables, an adjective. *Ἐπῆρα*, in some passages it has been disputed whether we should read *ἐπῆρα φέρειν* or *ἐπὶ ἦρα φέρειν*. Buttmann condemns the former, for either *ἦρα* and *ἐπῆρα* are substantives—yet who could imagine a substantive *ἐπῆρ*—or both are adjectives, which we have just seen in *ἦρος* to be improbable. Certainly the expressions *ἐπ' Ἀτρείδῃ Ἀγαμέμνονι ἦρα φέρειν*, and *Μητρὶ φίλῃ ἐπὶ ἦρα φέρων*, are identical. In fact, *ἦρα*

*chattering*. From the root κολ came κολοῖός, a *cry* or *scream*, connected with καλῖω, κέλω, κέλομαι: from this root came the abstract word κολῳός, a screaming clamour, as well as the name of the bird κολοῖός: while from κολῳός, a *scream*, was formed a new verb κολῳᾶν.

70. Κουρίδιος.—In all the passages where this word occurs, it means *wedded*, and is opposed to the union between master and slave, or to concubinage. In no case can the mere idea of *youth* be found in κουρίδιος: it rather gives us the idea of *pure*, *chaste*, or *regular* and *legitimate*, perhaps connected with κύριος (κυρεῖν, to *obtain*), and with κοίρανος, and as κ and ἡ correspond, with the Latin *herus*.

71. Κρήννος, a word used only once in Homer, Il. α'. 106, *good*, *profitable*. From the relations in which it is found, Buttmann concludes it to be connected with χρῆσθαι, χρήσιμος, the γ belonging to the termination; others derive from κρατύς, κρείσσων.

72. Κυλίνδεν.—Its leading sense is of a *turning* or *rolling motion*. Buttmann considers the long form κυλίνδω to be the most ancient (whence the future κυλίσω), and that -ινδω, analogous to ἰζω, and the Doric -ιδδω is a termination added to the root itself, by which it was perhaps wished to express something answering to the heavy motion of a stone. The form κυλίω arose from the future κυλίσω.

73. Λέγειν, λέξαι, λέξασθαι.—Three various meanings for the forms are certain:—1. *To say*. 2. *To choose and collect*. 3. λέξαι, in Epic poets, *to lay to rest*. The radical meaning of λέγειν and λέξασθαι is *to gather up, take up separately* (coincident with Latin *legere*, and German *lesen*, which, from the picking up separately the marks or characters upon a stone, *to read*). From the idea of picking up in the Greek came the idea of *arranging*, thence *counting*, and thence *recounting* or *relating*, which last was generalized into *to say*. Λέξαι, *to lie or lay*, has a different root λεχ (as in *legere, to lay*), connected with λόχος, of soldiers lying in ambush.

74. Λιάζω, ἀλίσστος, λελιμένος.—λιάζομαι in most passages means *to go aside, turn away from*. In a few it means *to fall, sink*, which two notions only differ in the collateral ideas, *aside* and *downwards*. The common notion, then, is κλίνειν, *to bend or turn*. The adjective ἀλίσστος means *unbending, not to be turned*, and thence it became the epithet for a violent and incessant tumult, battle, lamentation, &c. The participle λελιμένος has, as its principal idea, *eagerness, desire*. Buttmann agrees with the Schol., who connect this with λελαιόμαι, or rather with its simple root λιλάω, i. e. for λελιλημένος was written λελιμένος, λ being omitted (as in ἐκπαγλος for ἐκπλαγλος, πύελος for πλυέλος from πλύνω), for the sake of softness of pronunciation in the unwritten language.

75. Μεγαίρω, ἀμέγαρτος.—Μεγαίρω is formed immediately from μέγας, in the precise sense of μέγα ποιоῦμαι, *I look on it as something great, too great, too much*. Hence comes the idea of *annoyance* and of *envy*, which last becomes its prevailing meaning. ἀμέγαρτος, then, is, properly, *not an object for envy, unenviable*. The word always stands with unfortunate or mournful objects.

76. Μεταλλᾶν, derived from μετ' ἄλλα, *after another*, i. e. in such phrases as *to go, seek, inquire after*. Hence the verb means *to be in-*

quisitive, to inquire after other things. In Homer it generally is applied to careful and even inquisitive investigation, *Il. α'. 550*. The substantive *μέταλλον*, is an abstract substantive, denoting, first, *a rummaging or searching into*, then the place where the search is made. Much later is the meaning, *minerals* dug out from the earth; and latest of all that which confines the word to *ores and metals*.

77. *Νηγάτεος*.—Buttmann is unable to find any better derivation than that *νηγάτεος* stands for *νεήγατος* (from *γείνω, γέγασα*, like *τατός* from *τείνω*), *become new, newly made*. The form *νηγάτεος* may be deduced from *νεήγατος* by contracting the two first syllables, and lengthening the last. But Buttmann prefers to adopt the theory that *νηγάτεος* comes from *νεήγατος* by changing the place of the *ε*, the formation of verse having an influence on the formation of the word, when singers wished to introduce into verse the phrase *κάλον νεήγατον*.

78. *Νήδυμος*.—This word occurs in Homer twelve times, always as an epithet of sleep, like *ήδύς*, from which it is derived. The established reading in Homer is *νήδυμος*, but the addition of *ν* to a derivative from *ήδύς* cannot be accounted for. The form *ήδυμος* occurred in *Il. β'. 2*. *Hym. Merc. 241, 449, &c.*, and Buttmann thinks that wherever *νήδυμος* stands now originally stood *ήδυμος*. The hiatus, when the *ς* (which *ήδύς* had) disappeared from the language, was at first tolerated by the ear of the Rhapsodes, but where the separable *ν* could be introduced, the later reciters did not object to soften the hiatus by its insertion.

79. *Νῶϊ, νώ, σφῶϊ, σφώ, νῶϊτερος, σφῶϊτερος, σφῶϊ, σφέ, σφίν, σφάς*.—The old Greek language had two plural forms of the first and second personal pronoun, *νῶϊ* and *ήμεις*, *σφῶϊ* and *ύμεις*, which usage separated into dual and plural at a later time, there being no dual in the older language. *σφώ* is the stem or root, of which *σφῶϊ* is merely a lengthened form, whereas *νῶϊ* is the ancient form, contracted into *νῶ*: the *ι* subscr. fell away, leaving *νῶ*. Both *νῶϊ* and *σφῶϊ* occur throughout Homer as evident duals, and hence *νῶϊτερος* and *σφῶϊτερός* relate only to two persons. In *Il. α'. 216*: *χρή μὲν σφῶϊτερόν γε, θεά, ἔπος εἰρύσασθαι*,—*σφῶϊτ.* means the command *of you two*, i. e. *thine and Juno's*. The genitive and dative have a fixed *ν*, without which they would be the same as the nominative and accusative. The dual of the third person *σφέ, σφῶϊν*, is distinguished from that of the second only by the *ε* of the first form, which only occurs as an accusative, never as a nominative. The duals of the first and second person of *νῶϊ, σφῶϊ* in the oblique cases are never enclitic, while those of the third person commencing with *σφ* are so.

80. *Ὀλοότροχος*, *a roller of destruction*, not merely a stone such as is found in fields, but a mass of rock which rolls down from a height, either of itself or by the hands of an enemy. Its derivation from *όλος* is most natural, though some of the grammarians try to force it from *όλος*. Shortly before the Alexandrian period, the word received, through a defective understanding of the older usage, the meaning of a large, round, rolling pebble.

81. *Ορκος, ὄρκιον*.—*ὄρκος* coming from the same stem as *τό ἔρκος*, literally means *the fence or check*; it is not properly the oath sworn by

fers, therefore, to read  $\pi\acute{\iota}\alpha\rho\ \upsilon\pi'\ \omicron\upsilon\delta\alpha\varsigma$ , "there is plenty of fat (richness) under the surface."

90.  $\Pi\omicron\iota\pi\acute{\nu}\nu\epsilon\iota\nu$  = *to move and bustle about*, with the idea of active exertion. The grammarians doubted whether it came from  $\pi\omicron\nu\acute{\epsilon}\omega$  or from  $\pi\acute{\nu}\epsilon\omega$ . No one can give a correct ground for the  $\omicron\iota$  or the  $\upsilon$  if derived from  $\pi\omicron\nu\acute{\epsilon}\omega$ . But setting out from  $\pi\acute{\nu}\epsilon\omega$ ,  $\xi\pi\nu\upsilon\tau\omicron$ , we have the root before us, and the  $\omicron\iota$  is the reduplication, as in  $\pi\omicron\iota\phi\acute{\upsilon}\sigma\sigma\omega$  from  $\phi\upsilon\sigma\acute{\alpha}\omega$ , and  $\delta\omicron\iota\delta\upsilon\lambda\acute{\epsilon}$  from  $\delta\acute{\upsilon}\omega$ . The original sense of  $\pi\omicron\iota\pi\acute{\nu}\nu\epsilon\omega$ , "to be out of breath," in Homer's time was softened down to that of *active exertion*.

91.  $\Pi\rho\acute{\eta}\theta\epsilon\iota\nu$ .—The verb  $\pi\rho\acute{\eta}\theta\epsilon\iota\nu$  means in the first place *to burn*, in a transitive sense, which in common Greek is expressed by the present  $\pi\acute{\iota}\mu\pi\rho\eta\mu\iota$ . Besides this sense, the aorist expresses the violent *streaming of a liquid*, and consequently also a *current of wind*, Il.  $\pi'$ . 350,  $\epsilon'$ . 433. This second sense occurs only in the Epic language. These two Epic meanings must be maintained for the verb firmly and surely, as we are certain that it means—1. *To burn anything*. 2. (As certainly) used of the thicker fluids, *to spirtle, pour out*; used of the air, *to blow*. There existed also an old verb  $\pi\rho\acute{\iota}\epsilon\iota\nu$ , *to spirtle*, whence  $\pi\rho\acute{\iota}\sigma\tau\iota\varsigma$ , *pistris*, the *spouting* fish of the cetaceous tribe, Il.  $\sigma'$ . 471.  $\epsilon\upsilon\pi\rho\eta\sigma\tau\omicron\varsigma$  should be taken passively of the stream of wind driven out of the full bellows; to understand the word as active would contradict the analogy of the Homeric similar forms, such as  $\epsilon\upsilon\lambda\epsilon\sigma\tau\omicron\varsigma$ ,  $\epsilon\upsilon\pi\eta\kappa\tau\omicron\varsigma$ ,  $\epsilon\upsilon\delta\mu\eta\tau\omicron\varsigma$ , &c., which are always passive.

92.  $\Pi\rho\acute{\eta}\sigma\sigma\epsilon\iota\nu$ .—The old grammarians derive from  $\pi\epsilon\rho\acute{\alpha}\sigma\omega$ , future of  $\pi\epsilon\rho\acute{\alpha}\omega$ . Schneider and others make it a dialect of  $\pi\rho\acute{\alpha}\tau\tau\omega$  ( $\pi\rho\acute{\alpha}\sigma\sigma\omega$ ). But in all the passages in Homer in which it occurs, the verb means no more than  $\pi\epsilon\rho\alpha\acute{\iota}\nu\epsilon\iota\nu$  = *to bring to an end, complete*.  $\pi\rho\acute{\eta}\sigma\sigma\omega$  or  $\pi\rho\acute{\alpha}\sigma\sigma\omega$ , in the sense of locality, is the proper and oldest usage of this verb. The quantity of the vowel arises as in  $\theta\rho\acute{\alpha}\tau\tau\omega$ ,  $\tau\acute{\epsilon}\tau\rho\eta\chi\alpha$ , from its being removed from before the  $\rho$  in the root  $\pi\epsilon\rho\alpha$ .

93.  $\Pi\rho\omicron\sigma\epsilon\lambda\epsilon\acute{\iota}\nu$ .—This enigmatical word is connected with the root  $\epsilon\lambda\omega$ , which as one of its meanings had the idea of *to stamp, tread*. Prefixing the  $F$  (=  $\sigma\upsilon$ ) we have  $\sigma\phi\epsilon\lambda\epsilon\acute{\iota}\nu$ , *to trample in the dust* (cf.  $\pi\rho\omicron\pi\eta\lambda\alpha\kappa\acute{\iota}\zeta\epsilon\iota\nu$ , *to pelt with mud*), and  $\sigma\phi\epsilon\lambda\alpha\varsigma$  =  $\beta\acute{\alpha}\theta\rho\omicron\nu$ , and  $\sigma\phi\acute{\alpha}\lambda\lambda\epsilon\iota\nu$  acknowledged to come from the idea of *to trip* or *kick up a person's heels*. The compound is  $\pi\rho\omicron$ - $\sigma\phi\epsilon\lambda\lambda\epsilon\acute{\iota}\nu$  (or, by interchange of  $F = \upsilon$ ), as some prefer to write it,  $\pi\rho\omicron\upsilon\sigma\epsilon\lambda\epsilon\acute{\iota}\nu$ .

94.  $\Sigma\tau\omicron\nu\alpha\chi\acute{\iota}\zeta\epsilon\iota\nu$ , - $\eta\sigma\alpha\iota$ ,  $\sigma\tau\alpha\nu\alpha\chi\acute{\iota}\zeta\omega$ , - $\eta\sigma\alpha\iota$ .—From  $\sigma\tau\acute{\epsilon}\nu\omega$  comes a lengthened form, with a stronger sense  $\sigma\tau\epsilon\nu\acute{\alpha}\chi\omega$ , of which the termination, less used elsewhere, seems to imitate a natural sound; as from  $\phi\acute{\epsilon}\rho\omega$  we have  $\phi\omicron\rho\acute{\alpha}$ ,  $\phi\omicron\rho\acute{\epsilon}\omega$ , from  $\phi\acute{\epsilon}\nu\omega$ ,  $\phi\acute{\omicron}\nu\omicron\varsigma$ ,  $\phi\omicron\nu\epsilon\acute{\upsilon}\omega$ , so from  $\sigma\tau\epsilon\nu\acute{\alpha}\chi\omega$  we have the verbal substantive  $\sigma\tau\omicron\nu\acute{\alpha}\chi\eta$ , and hence the new verb  $\sigma\tau\omicron\nu\alpha\chi\acute{\iota}\zeta\omega$ .

95.  $\tau\acute{\epsilon}\kappa\mu\omega\rho$ ,  $\tau\epsilon\chi\mu\acute{\alpha}\lambda\epsilon\sigma\theta\alpha\iota$ .—The ground meaning of  $\tau\acute{\epsilon}\kappa\mu\omega\rho$  is a *sign*, not a casual trifling sign, but the *most sacred sign* or pledge of promises. It was by such sacred signs that limits and boundaries were fixed in the earliest times, and thus  $\tau\acute{\epsilon}\kappa\mu\omega\rho$  came to have the general sense of a *boundary, end*, particularly the end which fate has fixed to some duration, as  $\tau\acute{\epsilon}\kappa\mu\omega\rho$   $\iota\lambda\acute{\iota}\omicron\nu$ . Now the action by which a ruler fixes such a

*τέκνωρ* is the original sense of *τεκμαίρεσθαι*, Π. ζ'. 349, η'. 70, Od. η'. 317; and from hence it becomes *to fix, appoint, determine*.

96. *Τεταγών, τῆ*.—The verb *τεταγών* occurs only twice in Homer. There are two roots connected, from which came on the one hand *τείνω, τέτακα*, on the other *τῆ, τεταγών (tango)*. From the latter root there was a verbal stem *ταγ*, from which *τεταγεῖν* is the old reduplicated form of the aorist, and another *τῆ*, the only remains of which is the imperative *τῆ*, formed, like *ζῆν*, according to Doric analogy.

97. *Τέτρηχα*.—This form occurs in Homer only twice, and in both instances in speaking of the assembly of the people. It is a dialectic and contracted form of *θράττω*, from *ταράσσω*. If from *θράττω* we form a perfect, it must be *τέτρηχα*, Ionic *τέτρηχα* (as *πέπρηχα* and *πέπρηγα*). The difference between *τετρήχει* and *ἐκινήθη* is, that the passive aorist is used to express the motion of transition from calm to tumult, but *τετρήχει*, as is usual with these perfects, marks the continuance of the agitation.

98. *Τηλύγετος*.—An epithet of sons and daughters as objects of the particular affections of parents. From the substantive *τελευτή* arose *τελεύγετος* (last-born), and hence, as more suited to the Hexameter, *τηλύγετος*, by transposing the quantities; and from the idea of last-born came that of *tenderly beloved*.

99. *ὑπερφίαλος, ὑπερηγορέων, ὑπέροπλος*.—The adverb *ὑπερφιάλως* is entirely free from any meaning strictly reproachful. And in the Iliad *ὑπερφίαλος* has not the sense of *faithless*, but of *haughty, arrogant*, of one *who thinks he can set himself above everything*. Although Buttmann would not wholly reject the derivation from *φιάλη*, in the sense of *above measure*, he prefers that of *ὑπέρ-φύη* (*φύω*, cf. *φίτρος* from *φύω*), as *ὁμαλός* (from *ὁμός, ὁμοῦ*). *ὑπερηγορέων* (*ἡγορέη*, high-spiritedness), as well as *ὑπερφίαλος*, may be considered an epithet not expressive in a moral sense either of good or ill; like *ὑπερφίαλος*, it would acquire an idea of reproach from the context and tone in which it is spoken. *ὑπέροπλος* in Homer has a decidedly bad sense, everything which goes too far in word or action, or which surpasses in strength the ordinary standard. It is connected with *ἔπω, ἐπόμεαι*, whence *ὄπλος, a tool or instrument*.

100. *Φάλος, &c.*—The *φάλος* was a hard substance rising from the top of the helmet, against which swords were broken, and which even a battle-axe could not penetrate. In the helmet called *ἀμφίφαλος*, the *φάλος* stretched from the crest backward as well as forward. In the *φάλος* was inserted the *λόφος* or plume. *φάλαρα* are the parts of the helmet which protected the cheeks, and hence the ornamental trappings which hung down from the heads of horses. *τετραφάληρος* is a royal helmet, the *φάλος* of which extended both backwards and forwards, and had four hollows for as many plumes. *τρυφάλεια* is never the epithet of a helmet, except of the ordinary and common description (see, however, Π. σ'. 458, τ'. 380—Fishlake); it is derived from *τρύω*, i. e. a helmet with a hole bored in the *φάλος* to receive the plume.

101. *Φή*, as, derived from the particle *πῆ, qua via*.

102. *Φολκός, φοξός*.—*φοξός*, *conical*, is derived from *φώγειν, to bake*. The potter called everything *φοξός*, which, from being exposed to



too strong a fire was warped, and consequently, instead of being round, became somewhat pointed. *φολκός* comes from *ἐλκω*, *φέλκω*, and means *bandy-legged*, the Lat. *valgus*.

103. *Χραιομεῖν, ἀρκεῖν, ἀλξεν*.—The general meaning of *χραιομεῖν* is never to be *useful*, *to help*, but the more definite idea of *to ward off*. The original meaning cannot have had the idea of a hostile attack, for the verb has the notion of warding off where no mention of an attack is made, Il. ξ'. 66; and secondly, the accus. after *χραιομεῖν* is never the concrete object to be warded off, but only the general idea of *δλεθρος*, *θάνατος*, and the like, and is always found in Homer in negative senses. (The present of this verb never occurs. The infin. *χραιομεῖν* is the 2nd aor., out of which arose a fut. *χραιομήσω*, whence *χρήσιμος*, &c.) *ἀρκεῖν* has the dative of the person defended, and is used only in the sense of warding off. With the dat. and acc. it may also have the genitive; with *ἀπὸ* this construction connected *ἀρκεῖν* very naturally with the Latin *arcere*, and with *εἶργω*, *ἔρκος*, but *ἀρήγω* and *ἀρκέω* are connected, as *εἶργω* and *ἔρκος*. *ἀρκέω* alone has the idea of shelter, protection. Through *ἀρήγω* we are led back to *ἀρής*, *Ἀρείων*, the ground meaning of which is *good*, whence comes that of to be *enough*; and with the dativus commodi, it gets the idea of to *protect*, *help*.

[The edition of Buttmann used for this Synopsis is the excellent translation by Fishlake.]

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